

Development of a Classification Scheme for Islam

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Dedicated to my parents and family, who are always a source of inspiration for me and they have done for me, what is beyond expression

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Abstract

The Libraries that have rich collections on Islam are facing the problems of knowledge organization while classifying materials on Islam. This is because the standard classification systems like Dewey Decimal Classification, Library of Congress Classification, Universal Decimal Classification, Bliss Classification, and Colon Classification, which are used by a huge number of libraries, have not provided with sufficient place and proper enumeration or hierarchy for Islamic knowledge. Subsequently, different alternative solutions have been sorted by scholars and opted by these libraries. These solutions include expansions made in standard classification systems with different approaches and indigenous classification systems for Islam. Despite these solutions, the libraries had problems and were not satisfied. This study has addressed this problem, reviewing literature on the problem and collecting empirical data from relevant libraries and scholars of Library and Information Science (LIS) from nine different countries of the world, using interviewing as data collection instrument. Findings of literature and empirical data confirmed the existence of problem and dissatisfaction of libraries. Consequently, the optimal solution indicated in literature and by researched population has been brought forward in this research, i.e., development of an independent and comprehensive classification system for Islamic knowledge. This system has been got verified by the scholars of LIS and of Islamic Studies.

Zusammenfassung

Die Bibliotheken, die reichen Sammlungen über den Islam haben, stehen vor den Problemen der Organisation des Wissens während Klassifizierung von Materialien über den Islam.

Denn die Standard-Klassifikationssysteme wie DDC-Sachgruppe, Library of Congress Klassifikation, Universal Decimal Klassifikation, Bliss Klassifikation, und Colon Klassifikation, die durch eine große Anzahl von Bibliotheken verwendet werden, nicht genügend Platz und angemessene Zählen oder Hierarchie für islamischen Wissens haben.

Anschließend, verschiedene alternative Lösungen wurden von Gelehrten sortiert und von diesen Bibliotheken adoptiert. Diese Lösungen umfassen Erweiterungen im Standard-Klassifikationssysteme mit unterschiedlichen Ansätzen und indigenen Klassifikationssysteme für den Islam gemacht. Trotz dieser Lösungen, die Bibliotheken hatten Probleme und sind immer noch unzufrieden.

Dieses Forschungsprojekt untersucht dieses Problem. Es hat die Literatur zu diesem Thema bewertet, und empirischer Daten gesammelt, die im Bibliotheks-und Informationswissenschaft (LIS) Bereich in neun verschiedenen Ländern der Welt relevant sind. Die Forschung verwendet Interviews (persönlich oder per Telefon) als wichtigstes Instrument für die Datenerfassung.

Die Durchsicht der Literatur und die Analyse der empirischen Daten bestätigte die Existenz des Problems und die Unzufriedenheit der Bibliotheken. Folglich, die optimale Lösung dass in der Literatur und von recherchierten Bevölkerung angegeben ist, wurde vorgebracht worden in diese Forschung: Entwicklung einer unabhängigen und umfassenden Klassifikationssystem für islamischen Wissens.

Dieses System wurde von den Gelehrten der LIS und Islamische Studien überprüft worden.

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Definition of Terms & List of Abbreviations

The major portion of following definitions of terms and list of abbreviations has been taken from *Glossary of Common Library Terms*, J. Willard Marriott Library, University of Utah.

Term/Abbreviation	Definition
Access point	A name, term, code, etc., under which a bibliographic record may be searched and identified.
BC	Bibliographic Classification
CC	Colon Classification
Citation	A note referring to a work from which information is quoted or alluded to.
Citation order	The order by which the facets or elements of a compound or complex subject are arranged in a subject heading or class number.
Class (noun)	A group of objects exhibiting one or more common characteristics, usually identified by a specific notation in a classification scheme.
Classification	The arrangement of knowledge into specific groups or systems.
Classification system / scheme	A logical system for the arrangement of knowledge.
DDC	Dewey Decimal Classification.
Descriptor	In indexing, word or symbol used to designate the subject of a work.
Dewey decimal clas-	Devised by Melvil Dewey in 1876. Probably the most

sification	widely used classification system in the world today.
EC	Expansive Classification
Enumerative scheme	A classification scheme or subject headings system which lists subjects and their subdivisions and provides ready-made class marks or compound headings for them.
Facet	A component (based on a particular characteristic) of a complex subject (e.g., geographic facet, language facet, literary form facet).
Faceted scheme	A classification scheme that identifies subjects by their component parts and requires fitting together the appropriate parts in order to provide a class mark for a work. For example, the Colon classification is a faceted scheme, while the Dewey Decimal classification is partially so. Also called Analytico-synthetic scheme.
IDRC	International Development Research Center, Canada.
IFLA	International Federation of Library Associations and Institutions.
IIS	Indian Institute of Islamic Studies.
IIUM	International Islamic University of Malaysia
IRCICA	Research Center for Islamic History, Art and Culture
IRI	Islamic Research Institute.
ISESCO	Islamic Educational, Scientific and Cultural Organization
LCC	The Library of Congress Classification system.
LIS	Library and Information Science

Madrasa	An educational institution, where formal religious, Islamic education is departed.
MELA	Middle East Librarians Association
Mixed notation	A notational system using a combination of two or more kinds of symbols (e.g., letters and numerals).
Notation	Numerals, letters, and/or other symbols used to represent the main and subordinate divisions of a classification scheme.
Number building	The process of making a class number more specific through addition of segments taken from auxiliary tables and/or other parts of the classification.
OCLC	Online Computer Library Center.
OIC	The Organization of the Islamic Conference
QALC	Quaid-e-Azam Library classification.
Synthesis	The process of composing a class number, subject heading, or indexing term by combining various elements in order to represent a compound or complex subject.
TEBROC	Tehran Book Processing Centre.
UDC	Universal Decimal Classification.

1 INTRODUCTION

1.1 Background of the Study

Classification of human knowledge is performed for proper organization of this knowledge, which leads towards its effective arrangement and efficient retrieval system. Previously, libraries used the generic categorization as classification. (Taylor, 1999). During the last one and a half century, classification has become a practice of assigning a formal structured notation to every physical entity containing knowledge that is acquired in the library. Sophisticated and complex hierarchies of knowledge enumeration have been developed systematically. These systems are known as library classification systems or schemes. Some standard library classification systems have been developed, which are known and utilized by the libraries internationally, mentioned by Riazuddin (1993). These systems include the following:

1. Dewey's Decimal Classification (DDC)
2. Charles Ammi Cutter's Expansive Classification (EC)
3. The Subject Classification of James Duff Brown (SC)
4. American Library of Congress Classification (LCC)
5. Universal Decimal Classification (UDC)
6. Henry E. Bliss' Bibliographic Classification (BC)
7. S. R. Ranganathan's Colon Classification (CC)

EC and SC are used merely by any libraries these days, especially the ones in Muslim countries, and CC is used in some of Indian libraries. These standard systems are pretty easy to use and convenient options for maximum of general collections. Nonetheless, these systems lack proper place, coverage, enumeration and hierarchy for specific subject areas. All the above mentioned standard systems were developed by western devisors, except Ranganathan, who was from India, but he was also not a Muslim. Hence, the systems generally provided the

sufficient place, proper enumeration and hierarchy in their structure for universal and western areas of knowledge which is not same in case of eastern areas of knowledge. Class of religion in general and Islam in particular have not properly treated in these systems. Consequently, dissatisfaction among the libraries that have rich collections on Islam aroused. The result of this dissatisfaction appeared in the form of expansions in standard classification systems. These expansions were of two types, either made extensions within the given place or original notations in the systems or a broad base of alternative notations that were originally allocated to Christian areas of knowledge were used and expanded for Islam. Some of the examples for first type of expansions, i.e., extending original notation include Shafi expansions (1962), Eraqi (1985), Qaisar (1985), and Tehran Book Processing Centre (1975) in DDC. The examples of second type of expansions, i.e., usage of alternative notations include Quaid-e-Azam Library (n.d), Sabzwari (2007), King Abdul Aziz University Saudi Arabia, (1977), Aedi (1999) in DDC and International Islamic University of Malaysia (n.d) and Kamran Fani (2000) in LCC. Some efforts were made to get these expansions incorporated in the original systems, as mentioned Khurshid (1977) and Soltani (1995), but these efforts could not succeed. In addition to these expansions, some independent indigenous classification systems, dedicated for Islamic literature were also developed. Some of these systems were based on some standards, like the one developed by Indian Institute of Islamic Studies (IIS), New Delhi, based on UDC standards and Labhu Ram's classification (n.d.). Some others developed their systems without following any standards, like Islamic Research Institute of International Islamic University, Islamabad (n.d.), in which a list of 152 subjects has been developed, followed by Arabic numerals in ascending order.

The libraries that had rich collections on Islam were using multiple options: standard systems for general collections alongside expansions and indigenous systems for collections on Islam. Despite utilizing these available multiple options, such libraries were not satisfied. This dissatisfaction was felt by the researcher by his personal experience, literature and an empirical study conducted

with a limited scope, in which data were inducted from libraries, LIS scholars and scholars of Islamic studies in Pakistan (Idrees, 2010). The mentioned study suggested for developing an independent comprehensive classification system, devoted for library collections on Islam. Therefore, the need was felt to conduct a study, based on a broader population sample from different countries to know the real situation and identify if developing such a classification system was truly needed. This study was designed for developing the aforementioned classification system, provided the need is identified for the system by relevant population.

1.2 Theoretical Framework

The classification has been one of the basic practices of librarianship. Many authors have extensively written on the theory and practice of classification. Maltby (1975), Taylor (1999), Marcella & Newton (1994), Buchanan (1979), Pushpa Dhyani (1998), Batley (2005), Painter (1974), and Aslam (1982), are among those who have discussed the basic idea of classification, its development, principles & systems, policy and practice, process, objectives and techniques.

During the previous 150 years many formal, standard structured and hierarchical classification systems have been developed to organize the materials in library in an order that may support effective display and efficient utilization of these materials and resources. Melvil Dewey's Decimal Classification (DDC), Charles Ammi Cutter's Expansive Classification (EC), The Subject Classification (SC) of James Duff Brown, American Library of Congress Classification (LCC), Universal Decimal Classification (UDC), Henry E. Bliss' Bibliographic Classification (BC), and Shiyale Ramamrita Ranganathan's Colon Classification (CC) are worldwide known standard classification systems (Riazuddin, 1993; Chan, 1981; Hussain, 1996; Sabzwari, 1988).

The works didn't limit to the ones done by such above mentioned great names. Several people of less fame, or sometimes, even unknown individuals came forward and contributed. Majority of these works were in reaction of stand-

ard classification systems' shortcomings. These classification systems and expansions were developed when the standard systems couldn't provide sufficient place and proper enumeration to some fields of knowledge. Shafi (1962), Elazar (2000), Rehman, Nizami and Shaikh (2003), Riazuddin (2002), Qaisar (1965), Sardar (1979), Hassan, (1973), Shaniti (1960), Shaukat (1970), Sabzwari (2007), Indian Institute of Islamic Studies (1974), Ibrahim (1982), Gondal (n.d.) and Eraqi (1985), are some examples of such systems and expansions. Most of these examples include the systems and expansions devised for Islam.

Many systems and expansions were devised due to the difficulties being faced by the libraries, which had special collections on Islamic topics. These were mainly expansion works in standard systems, especially in DDC. Different people, who devised these expansions, chose different options. Some made the effort to develop expansions remaining within the original located place and notation for Islam by DDC, i.e., 297; some others used the alternative location, originally specified for Christianity. In addition to this, some had developed their own in-house systems, without following any standards, like libraries of IRI and Islamic Studies Department of Punjab University. Therefore, there were different types of classification systems for Islam in use by libraries. There was no uniformity or standardization. On the other hand the needs could not be addressed optimally, if we see the libraries collectively and compositely. The picture looked very gloomy, which created a demand to carry out a study to discover real and exact status of classification issues in the libraries that have rich Islamic collections. Classification practices, coordination among homogeneous libraries, and need of the libraries with rich collections on Islam were considered necessary to be identified. Subsequently, the development of an independent classification system for Islam was dreamed by this study, if need for such a system was identified by empirical investigation. This system was supposed to be verified and validated by experts of Islamic studies and library & information science (LIS). The system is assumed to be comprehensive in coverage and ability to augment the future developments.

1.3 Statement of the Problem

Libraries that have developed extensive collections on Islamic knowledge face problem of organizing their collections while applying the commonly used standard classification systems. The reason behind this problem is that the standard library classification systems do not provide sufficient place, proper enumeration, and adequate expansion for resources on Islamic knowledge and literature. In response, such libraries have adopted very incoherent, inconsistent, and non-uniform practices. These practices include employing locally developed non-standard systems, expansions within given place in standard classification systems, expansions using alternative place (notations) in standard systems, and combination of aforementioned practices along with standard classification systems. As a result, the materials are organized quite differently in homogeneous libraries, which create confusions and inadequacies for the users of these libraries who use to visit multiple libraries. Hence, the libraries under discussion are not satisfied with available options, despite practicing different alternatives. This problem has been felt by the researcher through personal experience of serving in such a library, study and visits of the similar libraries and interaction with library users. This problem has urged the researcher to conduct this study.

1.4 Hypothesis and its Testing

This study has been conducted with a hypothesis that the libraries that have rich collections on Islam were facing the problems of organizing these collections. These libraries had picked all available choices. They were using different standard classification systems and their expansions. Some of the libraries had been using specific systems dedicated for Islam. Despite all these practices the libraries were not satisfied with available options. Consequently, a need was felt by the researcher to develop an independent classification system for materials on Islam that might cover all aspects of Islamic literature optimally and be enumerated as per the hierarchy of Islamic knowledge, conceived by experts of Islamic studies. Previously developed expansions were developed on the basis provided

by the enumeration, structure and hierarchy of standard systems, which is different from the one perceived by Islamic studies. This hypothesis was mainly based on the survey of literature, available on the topic and supported by empirical data from a limited population that consisted of library practitioners, LIS scholars and scholars of Islamic Studies from Pakistan. An empirical study based on a wider population was supposed to be conducted to verify this hypothesis. Hence, a sample was drawn to collect the real field data. The collected data supported the hypothesis. Most of the libraries were found to use different standard classification systems along with expansions. Some of the libraries were using non-standard systems, but such libraries were minimal. Majority of the respondents of this study are not satisfied with available options and they identified the need for developing a new, independent, comprehensive, and properly enumerated classification system for Islam. This need was based on the variety, depth, and expansion capacity in Islamic topics and the volume of literature being produced on Islam. Majority of the sampled population suggested for developing an enumerative classification system with a pre-coordination approach, maximum possible coverage of all Islamic topics, and some number building options. Implementing such a system for collection on Islam besides a standard system for other library collections was possible in the opinion of majority of population, because they already had such an experience. Therefore, the researcher believes that a new, independent and comprehensive classification system should be developed for the libraries that have rich collections on Islam, because these libraries have identified the need for such a system. All expansions in standard systems, especially, IIUM adapted KBP expansions in LCC for Islamic Law and Indian Institute of Islamic Studies' expanded system for Islam based on UDC can play a supportive role while developing a new classification system for Islam.

1.5 Objectives of the Study

This study was designed to serve the following objectives:

1. To develop the real understanding of the classification problem in the libraries, having rich collections on Islam through theoretical framework provided by literature and empirical field data.
2. To review the literature, providing help and guidance to develop a classification system.
3. To review the indigenous classification schemes and expansions in standard systems for materials on Islam.
4. To develop a comprehensive classification system for Islam, provided the empirical data identify a need for such a system.
5. Verification and validation from experts and presentation of new classification scheme for Islam as a model with ability to digest further future developments.

1.6 Rationale and Significance of the Study

There are a number of libraries, especially in Muslim countries, which have rich collections on Islam. These libraries are facing the problem of unavailability of a standard, suitable, proper and comprehensive classification system to classify, arrange and organize such library collections. Why? Because there is no standard classification system to cover all aspects of literature, being published on Islam and acquired by such libraries. Some of the libraries have altered and/or expanded the already existing standard systems to address this shortcoming. For example, Quaid-e-Azam Library, Lahore, Shaniti, King Abdul Aziz University, and Sabzwari have expanded DDC for Islam, using alternative classes which were originally designated to Christianity. Some other examples include of those who expanded original DDC class for Islam, i.e., 297. Shafi, Riazuddin, Shaukat and Hassan from Pakistan; Qaisar from India; TEBROC, Eraqi from Iran and Aedi from Arab world. Expansions of Indian Institute for Islamic Studies (IIS) in UDC and International Islamic University of Malaysia's expansions in LCC's Islamic

Law can also be referred to. There are also examples of the independent systems that were created in utopia, without following any standard, like the one in IRI, Islamabad. The problem in these expansions, alterations and independent systems are: 1) this was not known whether the purpose was served properly, sufficiently and adequately or not, 2) supposedly no uniformity was there among the homogeneous libraries, so, users got confused while consulting different libraries, 3) there had been no revision and update policy whereas new ideas, concepts and disciplines are continuously emerging with the passage of time and literature is being published enormously on these disciplines. The researcher felt the need to develop an independent, comprehensive and full-fledged classification scheme for Islam, in result of his personal experience, visits and discussions with the library personnel, library users and empirical studies with limited scope of population. The nature of indigenously developed schemes on Islam, their adequacy and suitability was to be discovered and tested in this study. This study was also to reveal the classification practices of different libraries for collections on Islam. This research also aimed to come out with the views and vision of library practitioners and LIS scholars that include researchers, devisers of schemes and faculty regarding the problems & the solution for classification, arrangement, display and retrieval of library materials on Islam. This study was supposed to provide an opportunity to identify a need to devise a new and comprehensive classification scheme for Islam, if really and genuinely needed to cater with the variety, depth and growth of literature being published on Islam. Subsequently, the new scheme was to be developed and verified by the experts of LIS and Islamic studies. This proposed new scheme could support better and effective organization and efficient services to users of library materials on Islamic topics. The scheme also had a potential of providing an opportunity and assistance to develop a comprehensive list of subject headings for Islam. It is worth mentioning that this study has approved all assumptions made afore and served the purpose. A model classification system for materials on Islam has been developed as an outcome of this study. This model

has provided an adequate coverage of subject and has provided an opportunity for further developments, if and when required.

1.7 Research Questions

The effort has been made to answer following research questions by this study:

1. What are the classification practices of libraries that have rich collections on Islam?
2. Are the libraries, having rich collections on Islam satisfied with currently available classification systems?
3. Has any work to develop a classification system for the materials on Islam been done so far? If yes, what was practical outcome?
4. Is literature available for guidance to develop a classification scheme for library materials?
5. Do the indigenous classification systems or expansions in standard classification systems for Islam provide satisfactory solution to the problem of classifying collections on Islam?
6. Can a comprehensive classification system for Islam be developed and validated?

1.8 Limitation of the Study

This study does not include automatic classification solutions because the dominant major portion of the relevant population is not using such solutions and uses formal standard classification schemes. Another limitation of the study is that no standards of knowledge organization like ISO or DIN have formally been followed in the development of model

classification system, though DDC structure has been followed in principle.

1.9 Organization of the Study

This study has been organized into five chapters with some preliminaries, appendices and references & bibliography. Chapter one includes an introduction of the study that describes background of the study, theoretical framework, statement of the problem, objectives of the study, rationale and significance of the study, research questions, limitation of the study, and definition of terms & list of abbreviations

Chapter two consists of literature review, which portrays the literature produced on the concept of classification in libraries, classification schemes used to classify and organize library materials, literature being produced on Islamic topics. The chapter also takes an account of the literature produced on the efforts to devise classification systems for Islamic literature and the criticism on the standard classification schemes.

Chapter three depicts the design of study, inclusive of research methods, determining relevant population, sampling, data collection technique, instrument development and data collection and analysis techniques.

Chapter four consists of qualitative data analysis and interpretation, collected from two segments of population, i.e., 1) library practitioners, and 2) library and information science scholars.

Chapter five comprises of the ultimate outcome of this study, i.e., model classification system for Islam and summary of expert opinions on this model. At the end are references and then appendices. The last chapter presents conclusion and summarized findings of the study related to hypothesis, objectives that were supposed to be served, research questions that were perceived to be answered, and development and validation of model classification system.

2 REVIEW OF LITERATURE

2.1 Introduction

Classification and cataloguing have been among the core functions of librarianship throughout the known history. These are the functions that need particular skills, known as technical expertise in librarianship. These activities are performed behind the scene, but their outcome plays a role at the front display. According to Maltby (1975, p. 15), classification is “systematic arrangement by subject of books and other material on shelves or of catalogue and index entries in the manner which is most useful to those who seek a definite piece of information.” This chapter includes a review of published and unpublished literature that is relevant to the classification of collections on Islam.

2.2 Understanding the Context: Expansion of Knowledge and Literature being Published on Islam

Seeking, documenting, and preserving knowledge have deep roots in the Muslim history. Muslims have developed, saved, and transmitted knowledge, which led them to produce the literature, even in the times when it was very difficult to produce multiple volumes. This has also steered the Muslims towards establishing libraries. Examples of such libraries include the library of Al-Sahib Bin Abbād during the 4th century of Islamic calendar (10th century AD) that had a collection of 6,200 books, of which a ten volume catalogue was compiled. Al-‘Aziz Fatimid (also 10th century A.D., Egypt) had a collection of 1.6 million books in his library (Dohaish, 1986). Reservoirs of knowledge were created from the early history of the Muslims. The establishment of world fame Dar al Hikma library during the Abbāsīd caliph Ma’mūn al-Rashīd’s era in Iraq, Khazainulqusūr during Fatimid period with a collection of 1.6 million books and Hakam II’s library with a collection of 400,000 books in Spain are remarkable examples. This trend of public and many private libraries can be seen throughout the Muslim history (Siddiqui, 1986, p. 36).

A steady publishing trend and emergence of new topics in the Islamic studies' body of knowledge has been evidenced during the recent times too. When a search on the books available on Islam with one of the leading online bookseller, Amazon was made, it came with the following results in April, 2010:

- Titles published since year 2000 to date were 17,726. (Amazon, 2010a)
- Titles published since year 2002 to date were 14,829, which shows that the available titles published during the years 2001 and 2002 were 2897. (Amazon, 2010b)
- Titles published since year 2004 to date were 11,314, which shows that the titles published during the years 2003 and 2004 were 3515. (Amazon, 2010c)
- Titles published since year 2006 to date were 7,953, which shows that the titles published during the years 2005 and 2006 were 3361. (Amazon, 2010d)
- Titles published since year 2008 to date were 3,903, which shows that the titles published during the years 2007 and 2008 were 4050. (Amazon, 2010e)
- Titles published since year 2009 to date were 1,286. (Amazon, 2010f)

The same search carried out in December 2011 resulted in 21,292 titles, which reflects an increase of 3,566 in titles, despite the possibility that a number of titles available in prior search could be out of stock. Another search, conducted at the same time to verify this fact with a parameter of available titles published on Islam since April 2010, resulted in 5,004 titles. (Amazon, 2011) This shows a

persistent growth in publications on Islam and continuation of Islamic studies as a vibrant field.

Dar Al-Kotob Al-Ilmiyah (2009) is a book publisher based in Beirut, Lebanon. This publisher had more than 4400 running titles that were then available by them on more than 100 main topics of Islam. The same publisher's catalogue 2011 shows 5,394 titles available on Islam. (Dar Al-Kotob Al-Ilmiyah, 2011)

Brill (2010), a renowned publisher, based in Leiden, Netherlands is currently publishing 29 journals on Islamic studies. They have published 50 book series, 175 reference works, including the world famous *Encyclopaedia of Islam* & *Encyclopaedia of Quran* and 23 yearbooks on Islam. Currently available are 840 titles on Islam that have been published after 2001. This is noteworthy that all Brill publications are thought to be research oriented.

Barnes & Noble (2010) is also an online bookseller. A search of books available on Islam at Barnes & Noble resulted in 12,212 titles. The same search carried out in December 2011 retrieved 24,307 titles, which reflects an increase of 12,095 in titles, despite the possibility that a number of titles available in prior search could be out of stock. (Barnes & Noble, 2011)

A wide range of publications on a variety of Islamic subjects are available from local publishers in Muslim countries, although data of this output is not as easily available as that reported here. This data demonstrates an extensive demand and supply of books on Islam.

2.3 Classification of Islamic Literature

Chishti (1978, pp. 510-555) has gone through the historical background of classification. The works of Fārābi, Kawarzami, Ikhwān-Al-Safā, Bin Sīna, Bin Hazam, Bin Abdul Birr, Raghīb Asfahāni, Ghazālī, Bin Al-Nadeem and Bin Abi Al-Rabie for classification of Islamic knowledge have been quoted. In regard to

Rāzi's system, the author has mentioned 60 main classes and many subclasses, developed by him. According to Chishti, the theory and practice of classification was historically developed as mentioned in Figure 1. The works of all these ancient scholars can help and guide in the development of a comprehensive classification scheme for Islam.

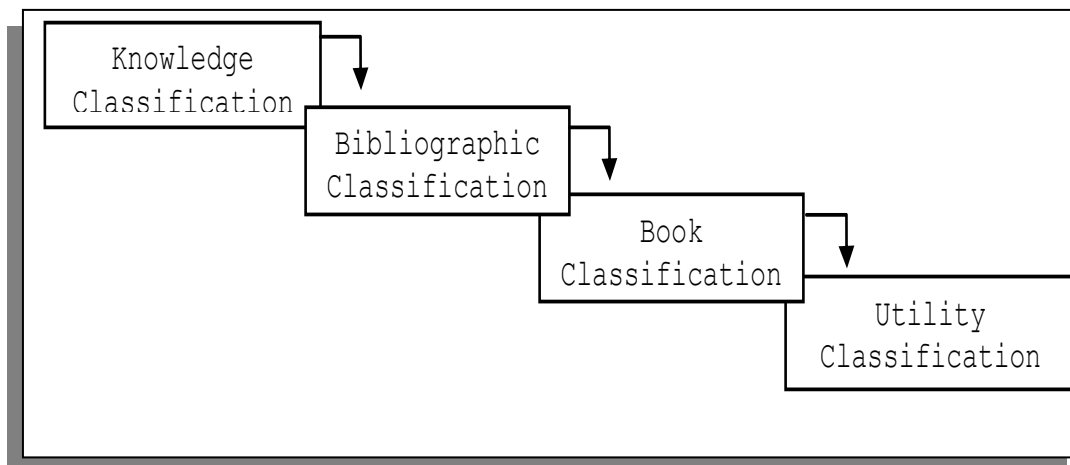


Figure 1: Development of Classification

The devisers of standard classification schemes were all from western countries, except Ranganathan who was from India, but not a Muslim. These schemes were created with a given context in mind and omissions of categories of information were discovered afterwards. Only one notation in DDC at the third level, i.e., 1/1000 has been allocated for literature on Islam, which is insufficient. As a result of this shortcoming, expansions have been made in DDC, sometimes within original notation, i.e., 297 and sometimes the notations, originally given to Christianity have also been alternatively used for Islam. (Riazuddin, 1993)

Qaisar (1974) has mentioned shortcomings of DDC that are being faced by Asian libraries. He has proposed some expansions and deviations in notations specified for Islam. The alterations suggested by Qaisar have been mentioned in

Table 1. A reasonable amount of expansions has also been proposed. A summary of the expanded classes proposed by Qaisar has been shown in Table 2.

Table 1: Qaisar's proposed alterations in DDC XVI

Class	Original in DDC XVI	Proposed
297.13	Oral traditions	Science of Hadith
297.2	Doctrines and dogmas	Kalam
297.211	Allah	Tawhid
297.3	Forms of worship	Devotional and practical theology
297.38	Religious rites and ceremonies	Shifted to 297.31
297.5	Morals, ideals, duties, fast, alms giving	Used for morals and ideals, duties, fast and alms giving shifted to the class of devotional and practical theology, i.e., 297.3
297.6	Religious organization and leaders	Muslim movements

Expansions in the most widely used classification system in the subcontinent of Indo-Pak have been made since the second decade of 20th century. Pre-partition expansions include Asa Don Dickinson's expansion that he made during the year 1916. He was a first hand pupil of Dewey and working as librarian and trainer in the Punjab University library. The Indian Library Association formed a committee under the chair of Molvi Shafi, which presented an expansion in 1935. In 1940, Sajjad Rizvi quoted an expansion made by the librarian of Jamia Usmania, Yousufuddin Ahmad. After the inception of Pakistan, Shafi presented an expansion in DDC in his book, "Intazam-e-Kutub Khana", published in 1949. A committee was formed by the Library and Information Science Department of Karachi University. This committee, also chaired by Shafi, developed and presented an expansion in 1962 (S. S. H. Rizwi, 1940, pp. 91-116 and S. J. A. Rizwi, 1996).

Soltani (1995) presented a paper in 61st IFLA General Conference, August 20-25, 1995, on translations and expansions of classification systems in Arab countries and Iran. He concluded that the translations and/or expansions were made either of DDC or of Library of Congress Classification (LCC). There had been no problem in the fields of science, technology and social sciences. So, the systems suited the materials of these disciplines without any difficulty. The problem areas were the classes of languages, history and religion etc. of the individual countries. The shortcomings and inadequacies of these classes could be seen by the example of LCC's class of history where two letters (classes), E and F had been allocated to American history, which was only 300 years old, whereas D had been specified for history of all other countries of the world. DS was used for the histories of Asian countries, China, India, Japan and Iran, which had long histories. The translations of Dewey's classification system were made in many of the countries. These countries also made alterations or expansions in their specific required fields. DDC had been widely used in Arab countries and works in its expansion were started in the second half of the 20th century. The expansions in language and literature were devised first, followed by expansion made in the class of religion. The Christianity numbers were alternatively used for Islam in these expansions. Abd al-Karim al-Amin developed an expansion in year 1963 in Iraq, while Mahmud al-Shaniti of Egypt did the similar. The translation and expansion of DDC's abridged edition in Kuwait has also been mentioned, which used numbers 210-219 for Islam. Although expansions in different sections of DDC started with its initiation in Iran very early, the official expansion was started in the decade of 1960 with the establishment of Tehran Book Processing Centre (TEBROC), which published its expansion of Iranian languages in 1971 and of Islam in 1975. This revision and expansion was not initiated, but only after a remarkable research work and consultation with the scholars of other Islamic countries and formation of a committee from all the Islamic countries, which agreed on the expansion scheme. Prior to publication, the expansion was sent to the Library of Congress and DDC publisher (Forest Press) for inclusion in their schemes, but

these efforts could not be successful and were turned down. Next editions did not incorporate anything from these expansions. The first expansion work in LCC was published in 1979 after a sustained research of two years. Dr. Taheri did the revisions based on the literary warrant of College of Theology's collection in the city of Mash'had. Libraries and classifiers of Egypt with collections on Islam were also consulted in this work. An English version of this work was also prepared and sent to LOC, who denied adopting the revisions; however, they said they would use these expansions as a guide. The second revised Persian edition was expected to be published in 1995. Mr. Kamran Fani had been working on the expansions in Islamic philosophy and his work was also expected to be published in the year 1995.

Altaf Shaukat (1970) wrote a two volume book, "Nizam-e-kutub khana (Library Administration)". The first volume consists of theoretical portion and second volume, (pp. 26-36), gives an expansion of DDC number 297 for Islam, which is almost similar as Shafi expansion.

Khurshid (1977), in his compilation *Shafi Dewey Decimal Expansions for Islam: an Introduction*, has mentioned insufficiency and improper hierarchy of DDC for materials on Islam and commented on the efforts made by Shafi for the expansion in DDC classes for Islam. He included the summary of classes, devised by Shafi (1962), which was in the following sequence:

297 Islam: general topics

297.1 Quran

297.2 Hadith and the life of Prophet Muhammad (SAW)

297.3 Fiqh (Islamic jurisprudence)

297.4 Logic & Beliefs

297.5 Islamic sects

297.6 Worship

297.7 Islamic Morality

297.8 Sufism

297.9 Islamic history and geography

Further subclasses had also been coined. This expansion scheme was sent for the incorporation in DDC 18th edition, but was not added although this misconception was spread in Indo-Pak subcontinent that the recommendations had been included.

Table2: Qaisar's proposed classes for Islam in DDC XVI

Class No.	Description	Additions
297	Islam	9 subdivisions
297.1	Sources of Islam	99 sub and sub of subclasses
297.2	Kalam	18 sub and sub of subclasses
297.3	Devotional and practical theology	14 sub and sub of subclasses
297.4	Sufism	20 sub and sub of subclasses
297.5	Moral exhortations	3 sub and sub of subclasses
297.6	Muslim movements	5 sub and sub of subclasses
297.7	Activities inspired by religious motives	53 sub and sub of subclasses
297.8	Sects	17 sub and sub of subclasses
297.9	History of Islam and Muslim empires	30 sub and sub of subclasses

Usmani (1973) and Qudsi (1969) revealed that Shafi played a vital and leading role in developing an appropriate classification system for Islam, covering all gaps in the standard DDC system. He had a similar experience before Indian partition in 1947 as the convener of the Indian Library Association's committee

for the same type of work. He continued this work when he arrived in Pakistan and devised expansions for DDC. He had a thorough knowledge of all Islamic disciplines in addition to knowledge of library science. Shafi's expansions were presented at the Pakistan Library Association (PLA) conference in 1963, in Dhaka for approval. The proposed expansions were abandoned due to demand by some participants for taking some more time to review. According to Fatima (1981), central library of Karachi University was using Shafi expansions for their collection on Islam.

King Abdul Aziz University's (1977), Dean of Library Affairs Dr. Abbās S. Tashkandi supervised a project of translation and expansions in DDC for classifying the University library materials. This project translated DDC in Arabic, amended and expanded the classes of Arabic language, Arabic literature, Islam, Islamic philosophy, Islamic history and the history of Saudi Arabia. The changes made to the class of religion 200, was the core of this project. The amendments made in this class can be seen in Table 3.

Hassan (1973) translated Dewey Decimal Classification classes in Urdu with additions in the areas of language, law and especially religion, Islam. A total of 113 Islamic topics along with standard subdivisions were included in the list. Cross references were also given in the system. An index was included. Interestingly, some of the additions in the schedule regarding Islam are missing in index.

Dr. Shaniti (1960) of Egypt also worked on DDC, translated the abridged edition of DDC into Arabic and expanded the Islamic topics using the DDC classes 210-260 for Islam; while 270-290 have been specified for Christianity and other religions of the world.

Quaid-e-Azam Library, Lahore (n.d.) developed a scheme for Islam, local literature and Pakistan etc. This scheme is in fact an expansion with some alterations in the structure of DDC, 19th edition. They have used the notations 220-280, seven classes for Islam, originally specified for Christianity. They have expanded

the scheme in a detailed way. The main problem with this scheme is absence of revision policy or practice. No effort has been made to get any feedback, nor has an effort been made to market this scheme to attract other libraries to use it. It is also noteworthy that no contact was made with the DDC for incorporation of this expansion. This scheme can help in the development of a comprehensive scheme for Islam. The main classes of religion in this scheme are shown in Table 4.

Table 3: King Abdul Aziz University expansion in religion

Notation	Class Description
210	Islam
220	Quran and Quranic Sciences
230	Hadith
240	Tawhid
250	Islamic Jurisprudence
260	Sufism
270 , 280	Christianity
290	Other religions

Riazuddin (2002), in his book *Classification of Islamic literature*, giving a detailed introduction of DDC, demarked its limitations regarding Islamic literature and suggested extensions in the DDC notation, specified for Islam, i.e., 297. As this was only an extension to one number, its scope is very limited and problems like lengthy notations and congestion are present in these extensions.

Table 4: Scheme devised by Quaid-e-Azam Library (QALC)

Notation	Class Description
220	Islam, general topics
230	Quran & Quranic studies
240	Hadith
250	Jurisprudence
260	Islamic theology and beliefs
270	Sufism
280	Miscellaneous Topics
290	Other and comparative religions

Gondal (n.d.) devised a classification scheme for Islam, which is being used by the libraries of Mosques Department of Punjab University, Quran Academy, Lahore and partially in the Punjab University Central Library. The structure of scheme is shown in Table 5.

Eraqi (1985) authored a book titled “Dewey Decimal Classification: Islam”, which is in fact an expansion of DDC 18th edition’s class for Islam, i.e., 297. Tehran Book Processing Centre (TEBROC, 1975) has also devised an expansion, which is in fact similar as of Eraqi, except that it is in English, while Eraqi’s is in Persian. Standard subdivisions have been provided with every class. The expansion can be seen in Table 6. Coverage of almost 2,000 topics and sub-topics has been given in the proposed expansion. This is a good effort and has been adopted by many Iranian libraries, but has two limitations: 1) it is in Persian and is known and understood by a limited number of people, 2) notation is sometimes very lengthy due to expansion in only one base number.

Table 5: Scheme devised by Gondal

Notation	Class Description
210	Islam & Islamic studies
210.1-9	Standard subdivisions
211	Philosophy & ideologies
212	Islam & religions of the world
213	Islamic morality
214	Islam & other topics
215	Sacred days, places, worships and shrines
216	Islamic movements
217	Propagation & spreading Islam
218	Islamic literature
219	Islamic biographies
220	Quran & Quranic studies
230	Hadith & Hadith studies
240	Jurisprudence & studies
250	Islamic government (Islamic organizations)
260	Beliefs & sects
270	Christianity
280	Other religions

Sabzwari (2007) has stated that the popular library classification scheme known as DDC was being used in the majority of Pakistani libraries. The author has mentioned that the eastern, Asian and Islamic subjects lacked proper coverage in this scheme. This has caused a number of problems for eastern libraries. Efforts

had been made by different personnel to make expansions in the DDC, including very importantly the efforts of M. Shafi. These efforts could not be fruitful and expansions had not been included in DDC. This is why the author felt a need to make necessary alterations in the structure of DDC notations and used them for eastern libraries. In the second volume of the book, he has included a classification scheme for Islam altering the DDC classes 210-260, which were originally designated for Christianity. This scheme is based on the 18th edition of DDC. The numbers have been allotted to different Islamic topics as per following schedule:

210 The Religion of Islam

220 Quran-e-Karim and Quranic Sciences

230 Hadith Sharif

240 Tawhid (the Oneness of Allah), the Principles of the Religion

250 Islamic Jurisprudence

260 Sufism

The numbers from 270 to 289 have been assigned to Christianity. Other religions have been assigned the class of 290. This is a good effort and can help the libraries, but the observations on the arrangement and some illogical order of the subjects demonstrated some shortcomings. For example the history and different periods have been given in 210: *The Religion of Islam*. The topics regarding Prophets, different creatures, leadership and sects have been given under the main class of 240: *Tawhid (the Oneness of Allah), the Principles of the Religion*.

Khan (2004) has mentioned the insufficiency of the classes designated to Islam by DDC as the literature is being produced widely throughout the world. It has been mentioned in the paper that the second most important source of Islamic studies after Qur'an is the sīrah of the Prophet, which includes the sayings, per-

sonal & family life, socio-political, economic & other initiatives, charters & activities and companions of the Prophet Muhammad. Literature on sīrah is being produced extensively by Muslim and non-Muslim scholars throughout the world. Keeping the importance of the subject in view, the author has suggested the expansions in the DDC 21st edition notation specified for the life of Prophet, i.e., 297.63. The proposed expansions are as follows:

297.63 Muhammad (PBUH) the Prophet, d. 632

297.6301-09 Standard subdivision

297.63016 Bibliographies

297.6303 Dictionaries / Encyclopaedias

297.6305 Serials

297.6307 Study and teaching

297.63091 Geography of Sīrah

297.631 Period prior to call to Prophet hood

297.632 Period at Makkah

297.633 Period at Medina

297.634 Comprehensive works focusing on various aspects of the life of Muhammad (PUBH): social, political, economic, educational, etc.

297.635 Character/Personality

297.636 Proofs of Prophet hood

297.64 Muhammad (PUBH)'s Family and Companions

297.646 Sahabah (Companions)

(The same capitalization and bold fonts have been observed as the author did).

Table 6: Expansions devised by Eraqi

Notation	Class Description
297	Islam
297.01-09	Subdivisions
297.1	Qur'an
297.2	Hadith
297.3	Fiqh & Usul (Islamic law)
297.4	Philosophy & beliefs
297.5	Islamic sects & religions
297.6	Islamic ethics
297.7	manners & Customs
297.8	Sufism and mysticism
297.9	Islamic History and geography

Aaedi (1999) compiled a concise Arabic translation of DDC's 21st edition and made some amendments expansions in the classes of Arabic language, literature, geography& history and the religion Islam. A summary of the amendments that he made in the class religion is almost similar as the one made by King Abdul Aziz University in 1977. He used the six classes, i.e., 210-260 from the third

summary of DDC for Islam rather than Christianity and used 270 and 280 for Christianity. The table 7 presents the main classes of his expansions for Islam and other religions. He has included almost 200 topics and subtopics in his expanded translation of the scheme. It has covered almost all the important main topics of Islam. Hierarchy and enumeration may be questioned and differed as developed by Aaedi, but it is a useful scheme for the libraries of a moderate collection on Islam. The question of homogeneity and contradictions of the organization of the materials will of course remain there in the libraries using this system with the same nature of the libraries using original DDC or the other expansions in DDC because in original schema, these notations have been specified for Christianity.

According to Idrees & Mahmood (2010) DDC is the only standard classification system that is being used in the Pakistani libraries that have rich collections on Islam. Same is the case with other Muslim countries as mentioned by Sabzwari (1982). Keeping this fact in view, a brief comparison between indigenous expansions and DDC along with a picture of historical developments in different editions of DDC regarding Islam has been presented in figure-2. The figure, which has been adapted from Idrees & Mahmood (2010), shows that in the early editions of DDC (1951), until the 16th edition (1958), only one notation was given for Islam without any of its further extensions. This is also notable that the given heading was Mohammedanism until the 15th edition, rather than Islam. In the later editions, the heading of Islam was adopted and further extension, standard subdivisions and number building instructions were included. In the 21st (1996) and 22nd (2003) editions, some radical expansions within notation 297 were provided with, which made the notation too lengthy. Some more revisions and expansions have been made in DDC 23rd edition (2011), where Hadith has been relocated to 297.125 from former 297.124. Even now, some of the topics are under discussion in the OCLC blog (OCLC, 2011 a& 2011 b) for next developments. The local expansions, which were mainly developed decades earlier of DDC 21st and 22nd editions, still provide with more options and place for materials on Islam.

Table 7: Expansions devised by Aedi

Notation	Class Description
200	Religions
210	The Islamic Religion
220	Quranic Studies
230	Hadith Studies
240	Islamic Principles, Tawhid [Oneness of God], Sects
250	Islamic Jurisprudence
260	Sufism
270 , 280	Christianity
290	Other religions

DDC is being used in Indonesia since 1952. It was found unsuitable for the libraries that had collections on Islam. Hence, adaptations and expansions were made by collaborative efforts of libraries, ministry of religious affairs, Education Ministry, and librarians in all editions of DDC since then. First effort was made in 1952 by Mr. Kartawinata, followed by Yogyakarta Islamic Library Classification Commission, which developed an expansion, scientific classification on Islamic knowledge notation expansion 297 of DDC, during the year 1958, in which five main deviations from original DDC were made. Commission on Expansion and Adaptation of Islam notation at DDC, 1972 was formed by Library Development Agency as a part of International Book Year activities. This commission devised an expansion after evaluating different options and consulting

librarians and Islamic studies experts, but this expansion was not with any major difference from the 1958 expansions. Some more efforts were made in 1975, 1985 and 1987 with different approaches that range from using alternative notations as per instruction of DDC to alterations in notation structure. National library of Indonesia devised an expansion in DDC notation 297. Various efforts made were adopted at different levels in Indonesia, which could not create very positive results. It is, therefore needed that a coordinated effort by national bodies of Islamic libraries and national libraries of Southeast Asian nations should be made to develop effective expansions in DDC for Islam. (Sulistyo & Mulyani, 2008)

The Library of Congress revised the class of K (Law) of their classification system in 2002. It is known as “Class K Project” which has been determined as one of the largest projects in the history of Library of Congress Classification by Mansor & al-Shawābikah. An expanded class of KBP has been specified for Islamic Law. It was drafted in the year 2002, published on web in 2003 and later was implemented. Previously, Islamic law was located in the class B under religion and this time, it has been relocated into class K under law. Hence, the libraries that had rich collections of Islamic law were made to face a challenge of their existing collections to a radical reclassification and physical relocation. (Mansor & al-Shawābikah, 2007). The International Islamic University of Malaysia (IIUM, n.d.) adapted this expansion in LCC to cover the areas of Islamic law more granularly. Notations KBP140-158 have been used for this purpose, which cover more than 380 topics and subtopics of Islamic law. This expansion has not been yet published. Nevertheless, it can be extremely helpful, if an independent classification scheme is developed for Islam to deal with the portion of Islamic law.

Bibliographic classification (BC) has also made notable changes. BC2 is altogether a very different one from the BC1 as radical changes have been made in the later version. Islam has been relocated from PK to PV, where 38 direct notations have been provided for Islam, which can be multiplied by combining other facets. Islamic law, Shari’a (class SYB) has also been given special attention and

has been expanded in detail. (Bliss Classification Association, 2011). The problem with BC is that it is not being used in any of 30 libraries that have been included in the sample population for empirical data collection.

Usmani (1982), in an editorial that was published in *Pakistan Library Bulletin*, has addressed the issue of a classification system for Islamic literature in detail. He has referred to the classification used in the ancient libraries of Ashurbanipal. Later, when the press was invented and knowledge was spread at mass level, a need for the formal classification systems was felt and systems such as DDC and LCC were initiated, even much later. Despite their suitability and convenience of classifying library materials adequately, there are shortcomings in these systems, the most important of which is insufficient space for Islamic literature. Encountering these problems, different schemes and expansions have been developed. Among these are the works of Sardar, Shaniti, TEBROC, Indian Institute of Islamic Studies, King Abdul Aziz University, Shafi, Sabzwari and Ibrahim. None of these was conducted at a national level, nor was a result of any coordinated effort. A standard classification system for Islam is direly needed. It will play a role in coordination among libraries and improving services to the scholars and library users. An important question which must be raised is: who should take initiative and coordinate to achieve the said goal? The following are options which could help to answer this question; 1) Islamic Council of Europe, 2) Organization of Islamic Conference (OIC), 3) The Muslim Students Association of United States and Canada, 4) Islamic Documentation & Information Centre, Karachi.

Sabzwari, (1982), in his article “Universal Islamic Classification,” introducing DDC, UDC and LCC has adjudged minimal coverage of Islam in these systems as one of the core problems of libraries in Islamic world. In response to this problem, indigenous schemes and expansions in standard schemes have been devised and used in the libraries of the Muslim world. There is no uniformity or harmony among indigenous schemes. At present, perhaps, it is difficult to have a

universal standard classification system for Islam. In these circumstances, all the expansions made in standard classification systems or locally developed systems should be pooled together at one place and reviewed. Further work should be done for developing a universal Islamic classification system. Any of standard classification systems, preferably, DDC, may be taken as base for this purpose. An Islamic Research Centre for Library and Information Sciences (IRC/LIS) established by OIC or any developed Islamic country has been proposed in the paper. This centre will design and perform such activities that will support for the development of a universal Islamic classification system.

Sardar (1979) felt the available classification systems inappropriate for Islamic knowledge. The author, in his book *Islam: Outline of a Classification Scheme*, has devised a classification scheme for Islam. The book has been composed to serve two objectives as mentioned by the author: “to encourage debate or discussion on the acute need for contemporary classification schemes on Islam; and to present a model, albeit a primitive one, for consideration and criticism.”

The author has invented his scheme, which was divided into four main parts:

1. Pre-main class
2. Main class
3. Post main class
4. Auxiliary schedules

The author used capital letters for main classes and small letters for sub-classes. Pre-main classes include the pre Islamic religions, i.e., pre-Judaic religions, Judaism and Christianity. The main class includes twenty-one classes related to Islam and different relevant fields of knowledge. The post main class includes the minority views, i.e., Shi’aism, Ismailis, Bahaism Quadianism etc.,

contemporary philosophies, i.e., Secularism, Materialism etc. and common attributes that include the common terms and can be synthesized with other classes. The auxiliary schedules include following:

- a. Time
- b. Geographical subdivisions
- c. Languages and
- d. Bibliographic form division

This is a good effort, but it has limitations of not being comprehensive, user friendly and unfamiliar to the recent practices.

Labhu Ram (n.d.) compiled a classification scheme for the oriental languages collections on Islam in the central library of Punjab University, Lahore. In this scheme, Ar for Arabic, P for Persian and U for Urdu collections have been used as notation prefixes respectively. These letters are followed by another alphabet and then roman numerals have been used in notation. Twenty-two topics have been included in the scheme. This scheme is still being used in the central library of Punjab University. Shafi expansions in DDC are used by the library for the classification of collections on Islam in western languages.

Adam Gacek (2008), Head Islamic Studies Library at McGill University, in reference to the classification system developed by Professor Smith, the founder head of the Institute, told the authors in a personal communication:

“The Smith classification system was developed by Prof. Smith, the first founder of the Institute. The system has not been used since 1982. It was an in-house system which no other library used. It was abandoned in favor of the Library of Congress Classification. This classification was never

published. All books classified originally in Smith classification have been reclassified to LC.”

Talking on the structure of the Smith classification system Mr. Gacek said:

“It is entirely on Islam (in its broad sense) and is divided into four main classes:

A. Reference works

B. Extra-Islamic subjects

C. Classical Islam (until about 1800 A.D.)

M. Modern Islamic world (from about 1800 A.D.)

Class A. is subdivided by other letters of the Roman alphabet, classes B. and C. by Arabic numerals, and class M by both letters and numerals.”

It seems that the founder of the institute found the in-practice classification systems of that time (during the decade of 1960) insufficient and unsuitable for their library. Later, this scheme was replaced with the Library of Congress Classification. (Smith, 1979)

The Islamic Research Institute (n.d.) has developed its own scheme. It was devised by the Librarian, Abdul Quddus Hashmi, who was a scholar of Islamic studies, and not a qualified library professional. Coverage of 152 subjects has been provided in this scheme. A list of subjects followed by Arabic numeral serial numbers has been made and every book of a particular subject that arrives in the library is given the next serial number of the subject. For example, if there are ten titles on Quranic studies, their classification number would be Ulumul Quran 1, Ulumul Quran 2 and so on as their chronological appearance in library.

The Indian Institute of Islamic Studies (1974) has also devised a scheme for materials on Islam. When the institute was formed, an extensive library collection on Islam was built, yet none of standard classification systems was found convenient for the proper organization of library materials. A survey was conducted to find a potential solution to the problem. Consequently, a classification system based on UDC was developed. Mr. S. M. H. Qaisar and Mr. S. A. H. Abidi, having backgrounds in library science and Islamic studies respectively, made a combined effort to develop this system. Hundreds of topics and aspects of Islamic knowledge and literature were covered in this scheme. Mixed notation has been used in the scheme. IS (stands for Islam) has been used as a prefix in the notation. The first summary of the scheme can be seen in Table 8.

Table 8: Scheme devised by Indian Institute of Islamic Studies (IIIS)

Notation	Class Description
IS 2	Religion
IS 21	Islamic philosophy
IS 22	Islam, its origin and source
IS 23	Fiqh (Islamic law)
IS 24	Ilm kalam and aqaid
IS 25	Islamic mysticism (Sufism) and philosophy
IS 26	Activities inspired by religious motives
IS 27	Muslim customs and folklore and related subjects
IS 28	Heresies and sects
IS 29	History of Islam and auxiliary sciences

According to Sadiq (2006), Islam being the second largest religion by the number of its followers had produced mass literature. Evidence is the crowded collections on Islam in some of American and European libraries, which also indicates the bulkiness of collections on Islam in Muslim countries. Karachi University, in response to the classification problems of Islamic collections, formed a committee to develop the expansions for Islam and other lacking areas in DDC. This committee developed an expansion scheme without changing the original organization of DDC which had been used in some Pakistani libraries. Mahmood Shaniti also devised an expansion in DDC, but he used the numbers 210-260 for Islam. TEBROC in Iran and King Abdul Aziz University in Saudi Arabia also devised the expansions in DDC for classification of materials on Islam. Indian Institute of Islamic Studies also developed a scheme for Islam based on UDC. Ziauddin Sardar and Ghaniul Akram Sabzwari had also developed their scheme. Sabzwari made expansions in DDC using the Christianity numbers for Islam, while Sardar developed his own scheme for Islam. His scheme comprises of the following main portions:

- Pre main class
- Main class
- Post main class
- Auxiliary tables.

Sadiq has suggested for the formation of a “Library Research Group” by OIC or by any developed Muslim country, which may work for the development of a Universal Islamic Classification Scheme.

The classification scheme, coined by Rehman, Nizami and Shaikh (2003), also included the materials being published on Islam. The effort has been made to cover maximum aspects of Islam, but the order, concepts and format are many times illogical, confusing and irrational. The scheme would confuse library users rather than guiding them. For instance, notation 200 has been specified for Reli-

gion, B-200 for Buddhism, I-200 for Islam, and again B-200 for Islam: religion of abundance blessing.

The expansions made in standard systems were mainly of two types. Some of them have made expansions remaining within the given place and notation in the system. The others have attempted to broaden the base while using alternative place and notation, which was originally specified for Christianity. Nevertheless, both types of these expansions have one characteristic in common that all of these systems followed the main approach and hierarchy of the original standard system. They did not adopt the hierarchy of Islamic knowledge that is perceived by Islamic studies experts.

2.4 Criticism on Classification Schemes

Many authors have criticized standard and worldwide used classification schemes due to their shortcomings regarding eastern and oriental topics and their western bias. Dickinson (1916, pp. 29-35), while serving the Punjab University Library, feeling the problems in prevailing classification schemes mentioned in his book “The Punjab Library Primer” demonstrated that no classification system was complete and comprehensive from all respects. Further, stating the shortcomings of DDC, he has mentioned a need of expansion in the fields of Asian knowledge including eastern religions in the scheme.

Rizwi (1975) reviewed four popular schemes, CC, BC, DDC, and LCC and found all the schemes inconvenient and insufficient for the classification of collections on Islam. Ranganathan’s CC was found to be non-explanatory and it did not even include the Quran in the sacred religious books. BC was found to have incomplete entries. Its order was also incorrect from Muslims’ perception of hierarchy of Islamic knowledge. DDC was found to miss very important Islamic topics, like Islamic Jurisprudence, the four schools of thought, organization of Hadith knowledge. Sufism also needed to be expanded. The author found LCC

comparatively better than the other three schemes. Still, its arrangement was found improper and some topics had been repeated like Muslim worships.

Sulistyo & Mulyani (2008) mentioned shortcomings in different editions of DDC. Until the 15th edition, the term “Mohammadenism” was used, which is not the correct representation of Islam. Later editions also did not provide sufficient expansion for Islam, until the time that 21st and 22nd editions were published. In these editions, reasonable details of Islamic knowledge were provided but still were not sufficient and satisfactory.

Khurshid (1980) presented a conference paper on developments in the fields of cataloguing and classification in Pakistan. He mentioned the unsuitability and insufficiency of notations in the renowned classification schemes. He mentioned the efforts of the Indian Library Association to be the earliest effort of expansion in DDC numbers, which created no result. He has appreciated the efforts made by Indian Institute of Islamic Studies (IIS) for the expansion in UDC. The author mentioned the efforts of the Tehran Book Processing Centre. The best effort was made by Shafi, but all these efforts could not create positive results.

Joan S. Mitchel (2003), editor in-chief of Dewey Decimal Classification has admitted the presence of Christian bias and improper place for Islam in DDC, while quoting the following in his paper that he presented in 69th IFLA general conference and council, held in Berlin 1-9 August, 2003:

“In DDC 22, we have completed the two-edition plan that was initiated in DDC 21 (Dewey 1996) to reduce Christian bias in the 200 Religion schedule. In DDC 21, we moved comprehensive works on Christianity from 200 to 230, and relocated the standard subdivisions for Christianity from 201–209 to specific numbers in 230–270. We integrated the standard subdivisions of comparative religion with those for religion in general in 200.1–.9. We also revised and expanded the schedules for two major religions, 296 Judaism and 297 Islam.”

According to Chan (1981), the Anglo American bias in the classes of language, literature, geography, history, and especially in religion, can be seen very clearly in DDC. LCC also contains much national bias in emphasis and terminology, and is based on the Library of Congress's literary warrant. Cutter's EC is also not user friendly and only a dozen special and small public libraries were using it. It has used class B for philosophy and religion, BR for other religions, and the whole C class for Christian and Jewish religions.

Elazar (2000) and Broughton (2000) criticized the DDC, UDC and LC of Christian bias in their papers presented at the 66th IFLA conference in Jerusalem. Broughton, discussing such problems in UDC has stated:

A major difficulty in constructing a classification for religious literature is that of avoiding bias (whether real or apparent) toward some specific religion or denomination.

She states further:

Bias occurs, or is perceived to occur, in three main areas:

- an illogical order, or distribution of notation, that causes one system to appear as dominant
- use of vocabulary that has a strong flavor of one system or is special to that system
- inadequate provision of detail other than for the 'favored' religion

Sabzwari (1981) mentioned the biased treatment of Asian topics in DDC, providing more space to their faith, i.e., Christianity than all other faiths and philosophies. The reaction of which has come out in the form of modifications in DDC in most of the Muslim countries. He has said:

“They should be little broad minded and unprejudiced in treatment of all faiths”

DDC editor-in-chief Mitchell (2005) published a paper on the OCLC website. It was, in fact, the report of a survey conducted regarding the class of religion. The survey respondents revealed their dissatisfaction by demanding the change in current structure of DDC’s class of religion. One recommendation was:

“The 200's are dominated, made up nearly exclusively, by Christianity, to the point that every single other religion is crammed into the 290's. I feel that, despite not really wishing to reclassify all the books my library has on religion, that the 200's really needs to be reorganized. Scale back on the numbers devoted to Christianity to allow more numbers to other religions.”

Another respondent stated the views as quoted in the following lines:

“Greetings. I am an up and coming Information Scientist. I am overjoyed that this topic is being addressed. If only the Dewey's religion section were more topically proportionate, it would approach a perfect system.”

Ibrahim (1982) has raised four objections on DDC. The fourth of his objections is regarding the class of religion. According to the author, Dewey’s bias in this class is very powerful. A wide range of seven classes has been dedicated to Christianity and only one class has been given the remaining religions of world. In reaction, the Arabs and Egyptians have gone to the other end and they have done vice versa. This act of Dewey has made Christianity deprived of a distinctive number as the other religions have.

Soltani (1995) criticized the standard classification systems like DDC and LCC of their bias, less coverage to Islamic topics and non cooperation with efforts that were made to bridge the gaps in these systems.

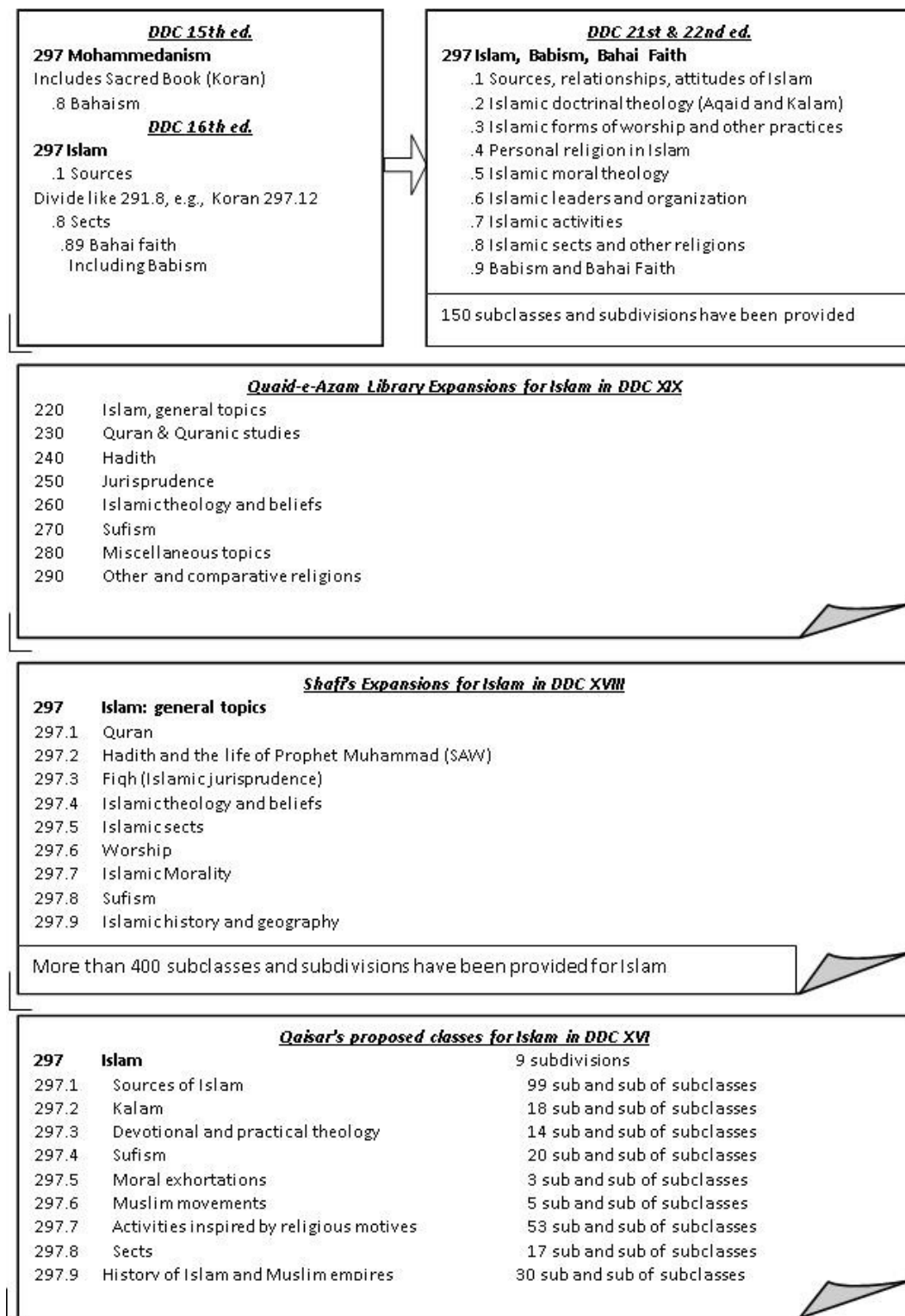


Figure 2: A Brief Comparison of DDC and Indigenous Expansions for Islam

Morgan (1996) has criticized DDC for being very unsuitable for the special libraries on religious collections other than Christianity. He has quoted the schemes of Sardar for Islam and Elazar & Elazar for Judaic literature. He commented the DDC approach as follows:

I wonder whether DDC can continue to meet needs of expanding knowledge and changing worldviews.

Usmani (1982), commenting on devisers of DDC and LCC, has pointed out that they were either unaware of the range of literature being produced on Islam at mass level or they had no interest in it. That is why, they have given least importance and place to this discipline.

According to Khan (1963, pp. 107-108), Dewey could not provide proper numbers to eastern language, literature and religions, which has created inadequate state of existence for these libraries. As a result, eastern library administrators have individually made expansions.

Eraqi (1985) has quoted different efforts made by different quarters, including the Indian Institute of Islamic Studies (IIIS) and efforts in Iran and Arab countries. These efforts were effect of the cause of insufficient place for Islamic materials in DDC and other renowned schemes. The author has mentioned the bias and lesser awareness of compilers with Islam that caused inconvenience.

Rehman, Nizami and Shaikh (2003, p. A-1) have criticized DDC with very harsh words as they have said: “classification numbers due to horrifying length, complication and tediousness, become dinosaurs. This state of affairs gives a clear impression that the digital system is suffering from unmanageable confusion. At this disappointing stage, any effort of overhauling and redressing it cannot be useful. This system, due to tremendous confusion, has become a devil shop. It will be ridicules to expect any good from it.”

Sadiq (2006) mentioned the limitations and inherent Western influence of the standard classification schemes, which made them unsuitable for the libraries of East. DDC had the Anglo American bias in the classes of history & geography, literature and religion. It has not provided the sufficient place for materials on Islam. UDC has been found suitable for special libraries, but it doesn't suit the academic and public libraries and the libraries that have rich collection on Islam.

2.5 Conclusion

The review of literature on the topic shows that there is a dissatisfaction and unrest regarding the classification of Islamic literature, not only in the Indian subcontinent and Muslim countries, but also in other countries, for which the example of Smith classification at McGill University, Elazar scheme and the comments by Morgan and Chan can be referred to. People understand that the standard classification systems lack proper space for materials on Islam due to two reasons: 1) less awareness of devisers by depth and variety of Islamic knowledge, its topics, subjects, and disciplines; 2) their bias and interest in Christianity and less or even no interest in Islam. This literature also reveals that other religions of the world, e.g., Judaism have also not been provided sufficient place. Different people have conducted studies and made efforts to contact the standard classification systems, especially DDC, which is used in a foremost majority of libraries of Muslim world, to get more place for Islam. These efforts could not produce any positive results. The failure of such efforts resulted in the development of different indigenous classification systems. These indigenous systems for Islam are mainly based on DDC expansions. These expansions are in two forms: 1) using the same notation of 297; and 2) alternatively using the notations for Islam that were originally designated to Christianity, sometimes 210-260, sometimes 210-280 and sometimes using any class of ten numbers. Some of the institutions have developed their own independent systems without any base or background on any of standard classification system or logic. The literature has also revealed the need for an empirical study of libraries, having rich collections on Islam for the devel-

opment of better understanding of their problems, their practices and perceptions regarding an optimal solution to the problem. The proposed study should reveal whether such libraries with rich Islamic collections are satisfied with existing classification schemes, they need amendments and expansions in these schemes or they need an independent and comprehensive classification scheme for Islam.

3 DESIGN OF THE STUDY

3.1 Introduction

Research design and methodology opted for this study has been described in this chapter. The study aimed to discover the real status and furnishing potential solution to the problem of the libraries that have rich collections on Islam to classify such materials in a way that could help the libraries in organizing these materials optimally and providing effective and efficient services to their users. Classification problems of materials on Islam and reaction of libraries in significant Muslim populated countries and some other countries were to be explored through the literature produced so far and through empirical data. So, it was necessary to carefully select the methodology that suits the nature and objectives of the study.

3.2 Literature Review

An extensive effort was made to access, retrieve and get through the literature available on the topic whether published in print format, digital format or unpublished format. Thus, an understanding of the problem, its relevant issues, population, and potential solution was developed. The researcher got an awareness of works that had been done previously and the gaps were identified through the study of literature. A hypothesis was constructed and ways were recognized to test the hypothesis and provide the conceived optimal solution.

3.3 Research Methods

Selection of research methodology has always been an important and crucial stage in the process of study. It is necessary to select a methodology that suits the nature of study, helps to serve the objectives and answer the research questions of the study adequately and properly (Busha & Harter, 1980). The literature in this regard was consulted and advice was taken from the supervisor, seniors and peer researchers within the institute and outside the institute too. The perspective of the situation was to be observed in this study. The phenomenon was of social

nature and there were not numerous quantifiable variables involved in this study. The problem was also related to exploration of subjective aspects of human experience. People perception of the potential solution of the problem was also to be found. Therefore, it was considered that the qualitative methodology would be a better option for this study rather than the quantitative methods, as also indicated by Powell & Connaway (2004).

Interviewing technique for data collection was selected, keeping in view its benefits and suitability as mentioned by Gorman & Clayton, i.e., 1) immediacy; 2) mutual exploration; 3) investigation of causation; 4) personal contact; and 5) speed. There are three types of interview: 1) structured, 2) semi structured and 3) non-structured (Gorman & Clayton, 2005). Semi structured interviewing was perceived suitable and adopted for this study. A structure of interview was prepared, but was not strictly observed. New ideas or concepts evolved during the interviews were also incorporated. Wording of questions was as per environment and circumstances and was not followed strictly.

3.4 Determining Relevant Population

All the libraries in selected countries that had reasonably good size of collection on Islam, i.e., at least in five figures were considered to be the population of the study. There were two relevant portions of this population: 1) the library personnel, working in such libraries, and 2) the scholars, i.e., relevant faculty of Library and information science or devisers of classification schemes or expansions and those who have written on the topic.

3.5 Sampling

A sample was taken from both relevant segments of population. A blend of purposive and convenient sampling technique was initially used as referred by Gorman & Clayton (2005), but at the later stage, some more subjects were included through snowball sampling. These sampling techniques were suitable due to clear purpose in mind based on the previous study that the researcher had con-

ducted and results of which had been published, stratified nature of population, homogeneity in population, and typical cases (Idrees & Mahmood, 2009; Idrees, 2010; and Idrees & Mahmood, 2010). The countries included in this sample are from thickly Muslim majority population countries and some others that have recognition as developed or fast growing countries in LIS. Countries from significant geographic regions of Asia, Africa, Europe, and America have been included in the sample. The sampled population was taken from the following countries:

- Saudi Arabia
- Iran
- Pakistan
- India
- Malaysia
- Egypt
- United Kingdom
- United States of America / Canada

Initially a sample of 40 participants, counting 25 librarians and 15 scholars from library and information science was selected. Later, some more participants were included in the study using snowball sampling technique. At the end, there were 30 libraries and 16 scholars that were interviewed for this study.

3.6 Data Collection

Semi structured interviewing was adopted to collect data from subjects. The participants were contacted prior to interviews through emails and telephone. Then interviews were conducted through direct meetings, interactive online sessions, telephonic conversations and audio/video conferences. The interview schedule and topics to be discussed were sent to the participants prior to interviews. The researcher visited the respondents living in Pakistan, Saudi Arabia and United Kingdom personally and interviews were conducted and recorded. Rests of the participants were sent the potential questions and topics of discussion, follow up contacts were continuously made and responses were collected only after enormous amount of efforts and follow-up. Some of the participants were contact-

ed again to clarify some ambiguities. Some of the participants did not allow recording of their interviews. The responses of such participants were noted down, post interview reiterated to the interviewees and validated their point of view.

3.7 Instrument Development

Three structures of interview / questionnaires were developed after thorough study and consultation of the literature on the problem. One of the questionnaires was for librarians and the other for library and information science scholars with quite some similarities and some differences. The questionnaires were sent to experts and colleagues for their input and suggestions and testing. Some of them responded and provided with their input. The structure was then presented to the supervisor. Finally, the interview structures / questionnaires were sent to the doctoral colloquium participants of the group prior to meeting, and then presented in colloquium, which followed a healthy discussion. After the approval of the supervisor, process of interviews was started. As mentioned earlier, this structure was for the purpose of guidance and was taken as the framework, but interviewing questions were not limited and bound to this structure. The questionnaires, attached as appendices were also translated into Urdu language, which is equally understood by Hindi speakers and Arabic too. So, the interviews of the majority of speakers of these languages were conducted in their native languages. The questions were included in the interview mainly to discover the areas of classification practices and systems in use of libraries, performance of these systems & satisfaction of the users, problems being faced, ultimate solution to the problem and implications of suggested solution to the problem. These areas were perceived by the researcher to be the main subjects of exploration based on review of literature and previous studies conducted on the problem.

3.8 Data Analysis and Report Writing

The collected data taken from every individual in the form of audio recordings, replies in writing, chats, conversations and notes was transcribed and transferred to the paper. Categories were defined and data was labeled and coded.

Then, the data was grouped and ungrouped homogeneously and heterogeneously and tabulated where needed. Finally, it was analyzed and interpreted. The two components of data; one, collected from librarians, and second, collected from library and information science scholars, were analyzed and reported separately first and then combined where the variables were constant in both segments. The conclusion, findings, recommendations and suggestions were drawn from the collected empirical data analysis, visitation and interaction with the participants. Guidance in all these steps was taken from the guideline and steps of qualitative data analysis provided by International Development Research Center of Canada (IDRC, n.d.), Powell & Renner (2003), Gorman & Clayton (2005), Powell and Connaway (2004) and Analytic Technologies (n.d.).

3.9 Model Classification

Based on the need analysis of the population acknowledged through collection of empirical data, the hypothesis was approved. Consequently, it was identified that the libraries that have rich collections on Islam need an independent and comprehensive classification system for Islam. Therefore, a model classification system for Islam was developed and sent to the scholars of LIS and experts of Islamic studies for verification, validation and their input. Their input was incorporated in the developed system and has been presented as an outcome of this study. An effort has been made to cover the subject areas comprehensively and the structure has been designed in a way that it can accommodate more emerging concepts and developments that may take place in the future.

4 DATA ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter presents the results and discussion of empirical data collected from the sampled population through the interviews. The population is divided into two main segments; One, the library practitioners who are serving in the libraries that have rich collections on Islam and they are practically facing the problem. The other, the scholars of library and information science (LIS), who have either worked on the issue, e.g., who have developed schemes or expansions in standard schemes for Islam, published their research on the topic or teaching the subject of classification and are abreast with the pros and cons of the problem.

4.2 Data Collected from Librarians

The libraries that were selected for inclusion in this study were contacted to nominate their representatives for interviews. Nominated representatives were contacted; a semi structures interview questions / topics that were supposed to discuss during interview were sent to them prior to interviews and then interviews were conducted.

4.2.1 Basic Information

The population was very versatile and spread out in different parts of the globe. A sample of 25 libraries was selected from the listed below eight countries, later, some more subjects that were relevant to the problem-in-hand were also included using the snowball technique. Thus the total number of subjects reached to 30. The countries to which interviewees belong are as follows:

- Pakistan
- India
- Malaysia
- Saudi Arabia
- Iran
- Egypt

- United Kingdom
- United States of America

Six of these countries are from the eastern part of the world, while two are western countries. Five out of eight countries selected in sample are majority Muslim populated and three are non-Muslim countries. The countries locate the Middle Eastern, South Asian, Far Eastern, African, European and American regions.

4.2.2 The Libraries and Librarians

The libraries where from the data has been collected, represent almost all types of libraries, i.e., academic, special, public and national libraries; although majority consists of academic libraries of universities. Out of 30 libraries 20 are university libraries, five special (court, bank, and specific research institutes), two public and three national libraries are in the sample. Table 9 displays the libraries by their type and location that were included in this research.

Table 9: Types of Libraries; Country Wise

Country	Type of Library			
	National	Public	Academic	Special
Pakistan	1	1	4	3
Saudi Arabia	--	--	5	--
Iran	1	1	2	1
India	--	--	3	--
Egypt	1	--	2	--
Malaysia	--	--	2	--
United Kingdom	--	--	1	1
United States	--	--	1	--
Total	3	2	20	5

The participant libraries hold different sizes of collection. The collections started from a minimum range of 15,000 and went up to a maximum of 2,065,000 volumes of books. Four libraries (13.3 percent) have a collection of less than 50,000 volumes, all of them being the special collection libraries. The libraries having a collection between 100,000 and 200,000 were five in number (16.7 percent), 11 libraries (36.7 percent) had a collection between 200,001 and 500,000. The libraries with a collection between 500,001 and 1,000,000 were three (10 percent). Seven libraries (23.3 percent) libraries had a collection of more than 1,000,000. Frequency distribution of libraries by collection has been displayed in table 10.

Table 10: Total Library Collections

Library Collection	Frequency	Percentage
< 50,000	4	13.3
100,000 – 200,000	5	16.7
200,001 – 500,000	11	36.7
500,001 – 1,000,000	3	10
> 1,000,000	7	23.3
Total	30	100.00

Collection on Islam in these libraries ranges from 15,000 to 400,000 volumes. The libraries having a collection between 15,000 to 20,000 volumes are seven in number (23.3 percent). Eight libraries (26.7 percent) accommodate a collection between 20,001 to 50,000; four libraries (13.3 percent) have a collection between 50,001 to 100,000, while the libraries with a collection between 100,001 and 200,000 are nine in number (30 percent). Two libraries (6.7 percent) contain a collection of more than 200,000 volumes on Islam. Table 11 shows summarized information of collections on Islam. Figure 3 presents an overall proportion of collections on Islam in the libraries included in the study. Composite total collec-

tion of all 30 libraries approaches the figure of 15144000 with an average of 504800 volumes per library; whereas the composite total collection on Islam is 2543000 with an average of 84767 volumes per library.

Table 11: Library Collections on Islam

Library Collection	Frequency	Percentage
15,000 – 20,000	7	23.3
20,001 – 50,000	8	26.7
50,001 – 100,000	4	13.3
100,001 – 200,000	9	30
> 200,000	2	6.7
Total	30	100.00

The chief librarians, in-charge of technical sections and section heads of Islamic collections were inducted for interviews (one person, one library). An effort has been made to take in the most appropriate persons who are aware of and in touch with the problem in hand. Five out of 30 interviewed subjects are working as chief librarians and other 25 are working as librarians. These interviews were conducted through direct one to one meetings, interactive online sessions, audio / video conferences, and telephonic conversations. The qualifications of interviewed library personnel are as follows:

- Nine out of 30 (30 percent) have PhD degrees.
- 19 out of 30 (63.4 percent) have graduate (masters) degrees.
- One out of 30 (3.3 percent) has an undergraduate (BLS) degree +post BLS diploma.
- One out of 30 (3.3 percent) has an undergraduate (BLS) degree.

4.2.3 Classification Systems in Use

As far as the classification of the materials on Islam is concerned, no uniform practice regarding the usage of classification systems has been found among

the libraries, included in this study. A dominant majority of 25 out of 30 libraries (83.3 percent) are using multiple systems, i.e., standard systems for general materials and indigenous systems or expansions made in standard systems for materials on Islam. This is because the standard systems are pretty convenient for general collections, but they do not fulfill the classification needs of collections on Islam optimally. Out of five libraries that use single standard system, four are using DDC (Dewey Decimal Classification), while one is using LCC (Library of Congress Classification). The 25 libraries that use multiple classification systems are as per following breakdown:

- 18 libraries use DDC + indigenous expansions in DDC.

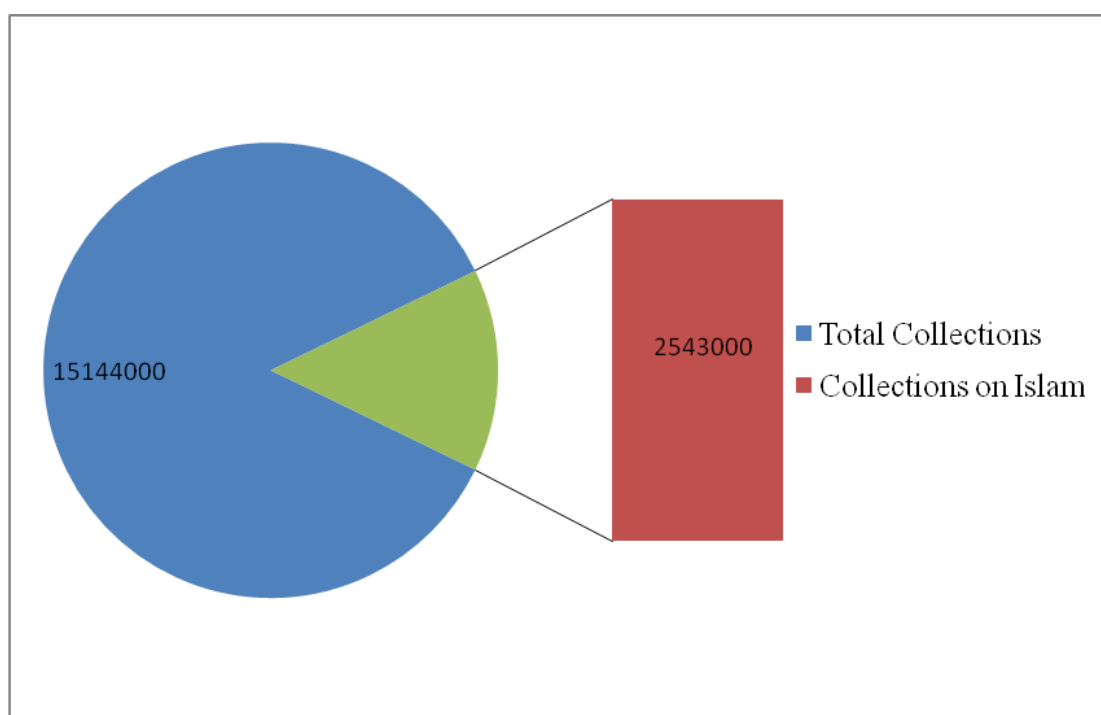


Figure3: Proportion of Collection on Islam

- Three libraries use LCC + indigenous expansions in LCC.
- One library uses LCC & DDC + indigenous expansions in LCC & DDC.
- One library uses DDC + indigenous expansions in DDC+ independent indigenous scheme.
- One library uses DDC + independent indigenous scheme.

- One library uses LCC + independent indigenous scheme.
- Eight different expansions made in DDC are being used in 20 libraries.
- Four different expansions made in LCC are being used in four libraries.
- One expansion made in UDC is being used in a library.
- Three different independent indigenous schemes are being used for Islam.
- There were five homogeneous groups of the libraries that were using the same classification systems and their expansions. One of these groups consisted of five libraries and other four groups comprised of three libraries each. Only two of these five groups had coordination among their members.

A summary of the classification systems in use of sampled libraries can be seen in figure 4.

4.2.4 Libraries' Satisfaction with Classification Systems

In response to the question whether the classification systems were suitable for the organization of Islamic collections being acquired in the libraries and the libraries were satisfied or not in this regard, the participants provided with the following responses. Libraries' level of satisfaction has been classified into three main categories: a.) Fully satisfied, those who stated that the systems were fulfilling the requirements optimally. b.) Partially satisfied, those who stated that the requirements were being fulfilled so far, but, for certain areas and topics, they didn't find options in the systems. c.) Unsatisfied, those who stated that the available systems did not fulfill the requirements and they face a lot of problems and shortcomings in the systems while classifying materials on Islam.

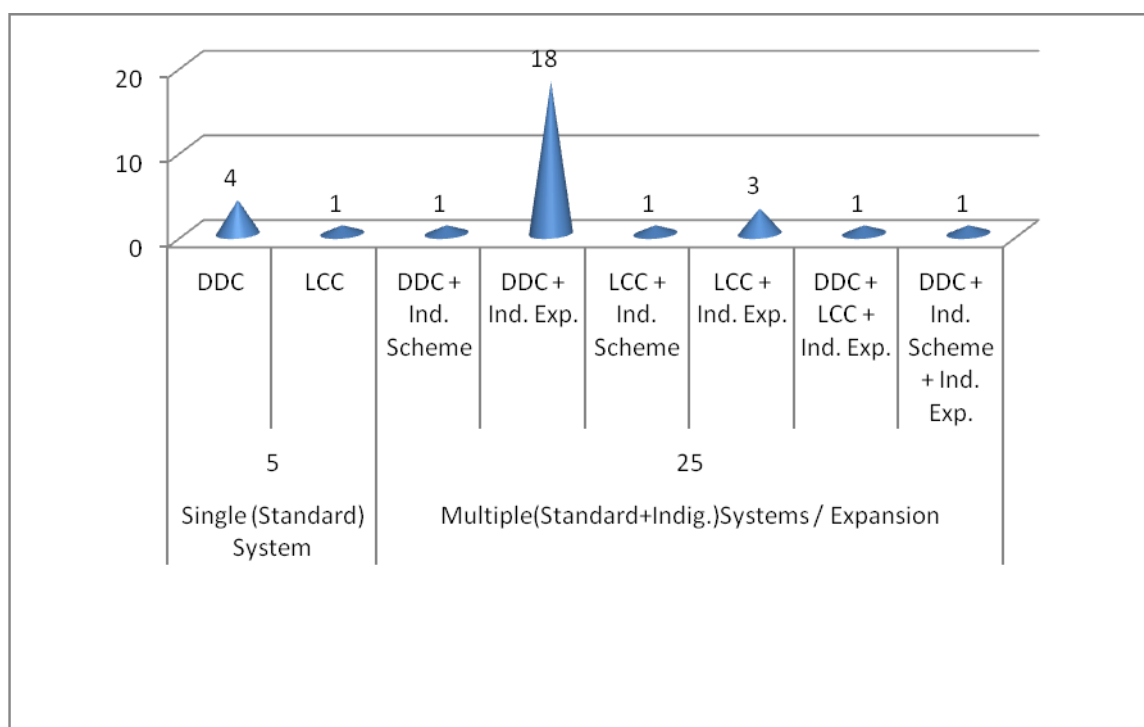


Figure 4: A Summary of the Classification Systems in Use

- Only one library is found fully satisfied with standard classification systems and one was partially satisfied.
- None of three users of independent indigenous schemes was found fully satisfied. Nonetheless, two were partially satisfied.
- Two out of 23 libraries using indigenous expansions were found satisfied and 17 were found partially satisfied.

Level of satisfaction of the libraries with systems, currently in use has been shown in figure 5.

4.2.5 Problems being Faced by the Libraries--Shortcomings of the Systems:

The participants were asked about the problems they had been facing and causing their dissatisfaction. They shared the following problems or shortcomings in the available standard cum local systems:

- Allocated space for Islam in standard classification systems is too limited to cover the whole Islamic subjects minutely: mentioned by 27 participants.

- New and emerging topics are not found in indigenous expansions / systems: mentioned by 10 participants.
- Standard systems are not comprehensive, so new and emerging topics are not found there: mentioned by two participants.
- One participant told that no standard was followed in developing the indigenous system being used in their library. Only a list of subject terms has been developed.
- Ineffective and non-comprehensive classification systems are creating a result in form of improper organization and inefficient browsing of library materials: mentioned by one participant.
- No uniformity with other libraries of same kind as different and dissimilar classification systems are being used: mentioned by one participant.
- There is no coordination with other homogeneous libraries: mentioned by one participant.
- Materials being published on Islam are far more than the provisions in systems: mentioned by one participant.

The ranking of problems can be viewed in figure 6.

4.2.6 Solution to the Problems

When the opinions of participants were asked for an optimal solution to the problem in hand, they recommended for the following solutions:

- 22 participants suggested developing a new, independent and comprehensive classification system for materials on Islam.
- Two participants suggested for amendments and expansions in standard classification systems.
- Two participants suggested for both amendments & expansions and a new, independent and comprehensive classification system for materials on Islam. So that the first one be suitable for the libraries having a small or medium sized collection on Islam and the

second could be used by the libraries having collections on Islam at length.

- Three participants suggested amendments and expansions in standard classification systems as their first preference, provided the same could be incorporated in the original systems. They mentioned a new, independent and comprehensive classification system for materials on Islam as the 2nd Priority, if amendments and expansions are not incorporated in the original systems.
- One participant proposed for a new, independent and comprehensive classification system for materials on Islam as the first priority and amendments & expansions in standard classification systems as the second preference.

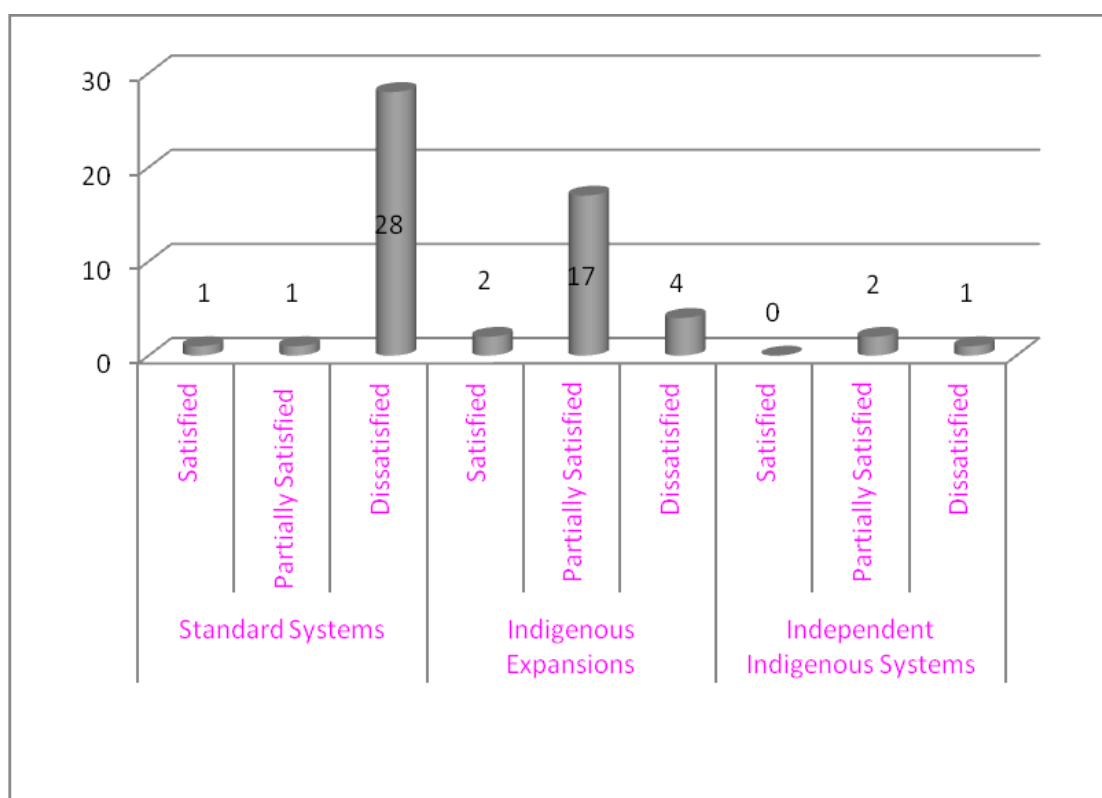


Figure 5: Libraries' Level of Satisfaction with Current Systems

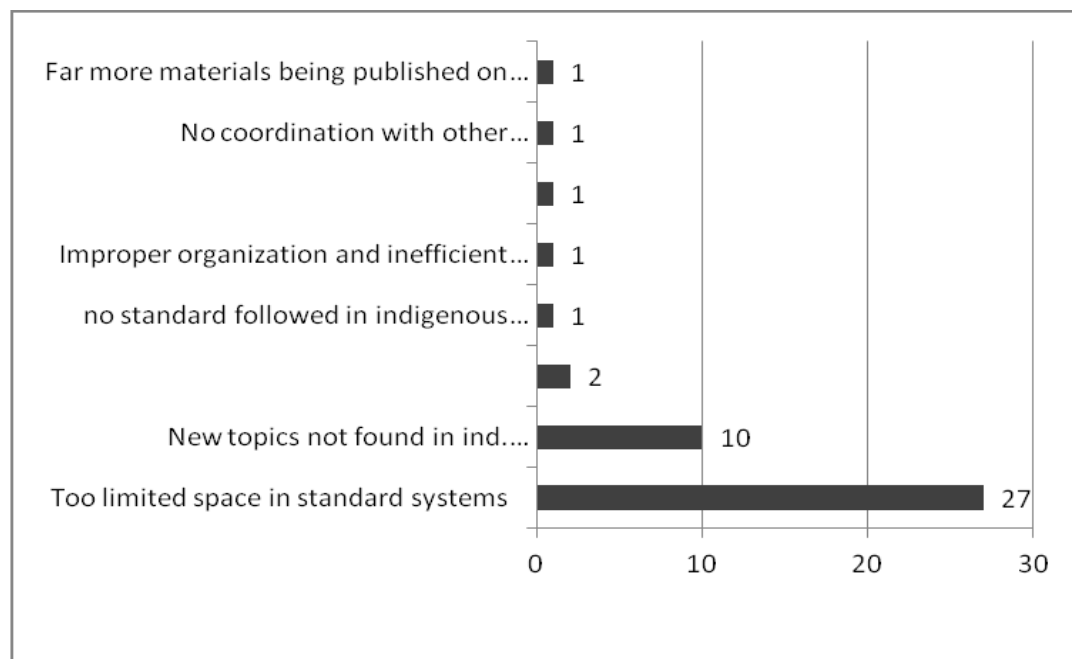


Figure 6: Problems being Faced, Mentioned by Libraries

4.2.6.1 Amendments and Expansions in Standard Systems:

Regarding the amendments and expansions, four participants were of opinion that remaining within the original place (notation) in the system, expansions should be made, e.g., extension in 297 in DDC be made. While the other four were of the opinion to use notations for Islam alternatively that are originally specified for Christianity in systems, so that the base may be broadened. Out of eight who suggested for the amendments and expansions, three believed that the owners of standard systems would accept these expansions and incorporate them in their system. Five thought that the systems would not accept them. Hence, the folks should make them and use them at their own.

Opinions regarding the solution have been summarized in figure 7.

4.2.6.2 Who Should Work on Amendments and Expansions:

The participants who recommended for amendments and expansions were asked who should work on amendments and expansions in standard classification systems. Some of those who suggested for a new and independent system, also put their opinion forward in this regard. The response was as follows:

- Three participants suggested that this should be done by professional associations.
- Two suggested that IFLA should do it.
- Two suggested for collaboration among LIS professionals and the scholars of Islamic studies for this purpose.
- Two suggestions were to get this work done under the umbrella of Organization of Islamic Conference (OIC).
- One participant proposed that professional associations along with academia should take the responsibility to do this work.
- One respondent suggested that the work should be done by an individual strongly backed up by an institution.

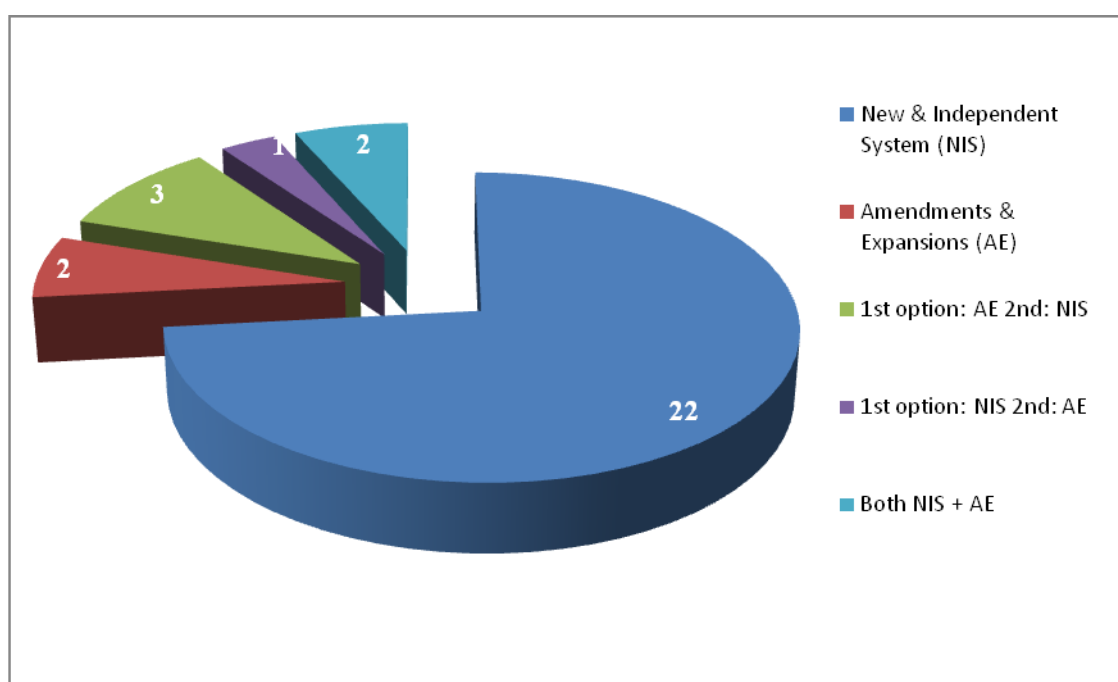


Figure 7: Solution for the Problem

4.2.7 A New, Independent and Comprehensive System for Islam

Regarding the questions on new, independent and comprehensive classification system for materials on Islam, the responses were as follows:

- 28 respondents agreed that variety, depth and capacity in topics of Islamic knowledge and volume of literature being published indicate a real need and significance for developing an independent and comprehensive classification system for materials on Islam.
- 28 respondents agreed that developing an independent and comprehensive classification system exclusively for Islamic materials was technically possible. The term technically did not mean technologically. It meant the classification techniques, methods and approach to develop a scheme for a specific area of knowledge.
- 27 respondents agreed that guiding literature for developing an independent system for Islam was available in the form of previously developed standard and indigenous classification systems, expansion and a critique literature on their shortcomings.

4.2.8 Implementation of a New, Independent and Comprehensive System for Islam

Developing a new, independent and comprehensive classification system specifically for Islam is one side of the problem; but, its implementation in the libraries practically, is the other side. It has its own implications. The libraries have the materials on the topics other than Islam, which would compel them to use some other (standard) system for other materials if they use an independent system for Islamic collections. Having multiple systems of classification has its own repercussions. At the one end, it affects uniformity of the system. On the other hand, it needs the training of both staff and the library users. If a new system is implemented, it would also create a problem of reclassification of prior materials. It involves time and cost. So, the participants were asked about this aspect of the issue. Following was their response to this question:

- 21 respondents stated that implementing such a system would be possible, while their libraries had already been practicing multiple classification systems for collections of different natures. Therefore, they would adopt such (new) system for materials on Islam

and could use the standard system for other materials, provided the new system optimally meets the requirements of collections on Islam.

- Four participants mentioned that the issue was serious as reclassification is also involved, but the solution could be found after brainstorming.
- One participant said that the solution could be found after publishing and widely spreading the new scheme and having detailed discussion.
- Another participant determined it very difficult to implement a new system, although it is attractive to have a new and comprehensive independent system for materials being published and acquired in library on Islam.
- One more participant stated that the time and cost are involved in the implementation of a new and independent classification system, so, it needs thinking and rethinking before reaching any decision.

4.2.9 Nature and Format of New Classification System

As far as the format of the new classification system is concerned, out of the 28 respondents who voted for an independent new classification system for Islam, 26 suggested for developing an enumerative classification system under the pre-coordination approach. Only two participants were in the favor of faceted classification to have a post coordination approach. A strong argument in the favor of enumerative system is that if the notation and call number building is left on the wisdom of every library's personnel by providing them a faceted system, then there would be no use of all the hectic activity. The result will remain same in the form of fragmentation, discordance and disharmony. Opinions regarding nature of the system have been shown in figure 8.

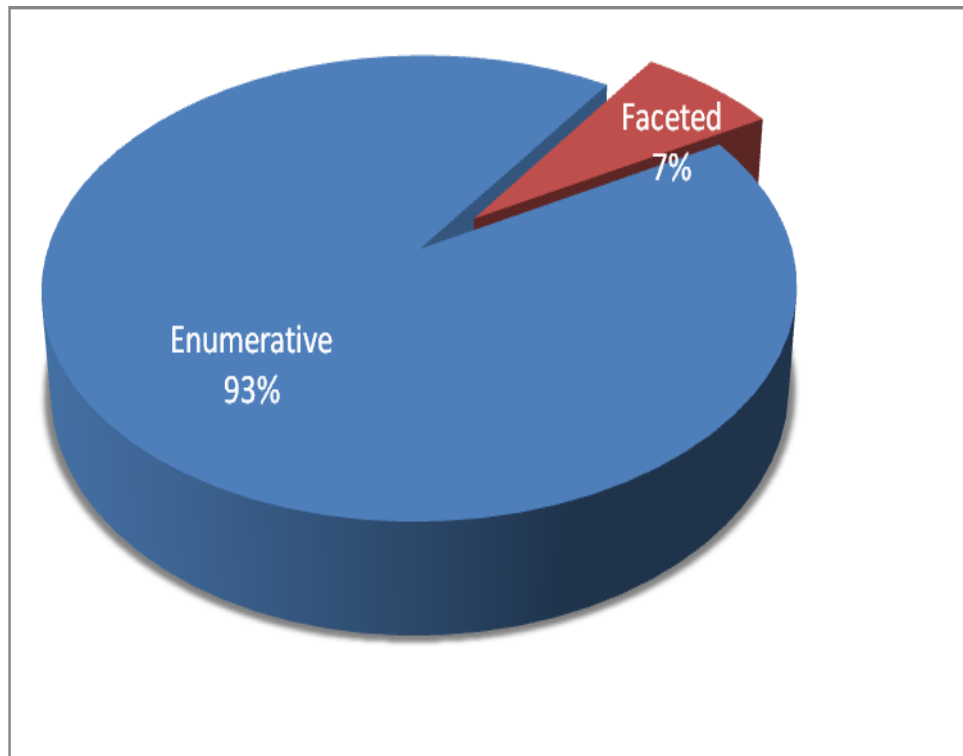


Figure 8: Participants' Opinions Regarding Nature of New Classification

Nevertheless, there were some differences of opinion in the format of notation. Some of them were in favor of having a pure notation, some suggested for mixed notation.

- Those who suggested for pure notation constructed by Arabic numerals were 14 in number, out of whom 10 were in the favor of decimal notation.
- Three suggested opting for a notation that should represent the general to specific hierarchy.
- Six respondents put forward their opinion for opting a mixed notation.
- Five participants were indifferent of the structure or formation of notation. They emphasized to have a proper enumeration and expansion of the subjects and topics. What so ever the notation is used for their representation is fine, whether be a pure, mixed, numeric, alpha numeric or decimal.

4.3 Data Collected from LIS Scholars

This section presents the results extracted from the data collected from scholars of library and information science (LIS). The LIS scholars who have been interviewed to collect the data for this study include the following:

1. Those who have compiled any indigenous schemes or expansions in standard schemes for classifying the materials on Islam.
2. Those who have conducted studies and published their research on the issue.
3. Those who teach or have taught classification, organization of information and / or knowledge as a subject in the countries that have the libraries of rich collections on Islam and are abreast with the problem.

4.3.1 Basic Information

A sample was drawn from different parts of the world. The sample of 16 scholars was selected from the following countries:

- Pakistan
- India
- Malaysia
- Saudi Arabia
- Iran
- Egypt
- United Kingdom
- United States of America + Canada

This sample size seems to be very little in numbers of subjects. The scholars were basically the secondary part of the population, because they were not direct users of the classification systems. Secondly, all of them were basically supposed to provide with the topics, areas of study and questions, make them clarified, and then finally conduct their interviews, one to one. Nevertheless, they were very important because they were included in the study as they had ad-

dressed the problem in hand in different ways. Some of them have developed schemes and expansions, some of them have supervised the research projects on the same problem, some are experts in both of the fields, i.e., LIS and Islamics and some of them are serving as faculty of knowledge organizations in such areas where there is a frequent existence of the libraries with rich Islamic collections and they are closely aware of the problem and its aspects. Another aspect that was observed while selecting the population was to have the population spread in different regions, so that the variety of points of view in different demographic areas could be taken in. Therefore, keeping in view all the above mentioned factors along with practicability and time bindings, this sized sample was selected.

4.3.1.1 About the Scholars:

When we look at the profession of the scholars, we find that five (31.3 percent) out of 16 scholars are working as professors and three (18.7 percent) are serving as associate professors. One (6.3 percent) is a retired professor and currently editor of a journal. Three (18.7 percent) are the lecturers, three (18.7 percent) are working librarians and one (6.3 percent) is a retired librarian. This data has been precisely shown in table 12.

The scholars' age groups are as follows:

- One of the scholars is between 25-35 years of age.
- Two of the scholars are between 35-45 years of age.
- Five of the scholars are between 45-55 years of age.
- Five of the scholars are between 55-65 years of age.
- Three of the scholars are above 65 years of age.

The scholars' qualifications are as follows:

- 11 of the scholars are PhDs.
- Five of the scholars have obtained a master degree in Library and Information Science

The scholars' are divided into following groups as per their length of service:

- Two of the scholars have served for less than 10 years.
- None of the scholars' length of service is between 10-20 years.
- Seven of the scholars have served for a period between 20-30 years.
- Five of the scholars have served for a period between 30-40 years.
- Two of the scholars have served for more than 40 years.

Table 12: Positions Held by LIS Scholars

Position	Frequency	Percentage
Professor	5	31.3
Associate Professor	3	18.7
Retired Professor	1	6.3
Lecturer	3	18.7
Librarian	3	18.7
Retired Librarian	1	6.3
Total	16	100

The sectors that the scholars are serving are as follows:

- 12 out of 16 scholars are serving or have served the public sector.
- Four out of 16 scholars are serving or have served the private sector.

When we look at the types of organizations that the scholars are serving, following are the findings:

- 9 out of 16 scholars are serving or have served in the universities as faculty.
- Four out of 16 scholars are serving or have served in the libraries as librarians.

- Three out of 16 scholars are serving or have served in the special organizations at special positions alongside their positions as faculty; one of them as editor of a journal, the other as the vice chair of a trust and the third as a consultant.

4.3.2 Suitability of Standard Classification Systems

The scholars were asked whether the standard classification systems were adequately fulfilling or not the classification needs of the libraries that had reasonably rich collections on Islam. The response of the scholars to this question is being presented in the lines below:

- None of 16 scholars responded the question positively.
- Only one of the scholars said that the standard classification systems, although not fully, nevertheless partially were fulfilling the classification needs of Islamic collections.
- 15 out of 16 scholars stated that the standard classification systems were not fulfilling the classification needs of the libraries adequately where there are rich collections on Islam.

The opinions of the scholars regarding the suitability of standard classification systems for rich collections on Islam have been shown in the figure 9.

4.3.3 Classification Problems being faced by the Libraries

It was seen that a dominant majority of the scholars suggested that the standard classification systems were not fulfilling the classification needs of the materials on Islamic knowledge adequately. When the scholars were asked about the problems that were being faced by the libraries having rich collections on Islam due to unsuitability of standard classification systems, they mentioned the following problems:

- The space provided by standard classification systems to place the fields of Islamic knowledge in their schemes is quite insufficient. The topical variety, depth and breadth of the Islamic knowledge and volume of the literature being produced cannot be adequately

fit in. The effect of this cause has come in the form of very lengthy call numbers. This problem was mentioned by 14 respondents.

- Seven of the scholars mentioned improper enumeration of the Islamic disciplines in standard classification systems. Result of this improper enumeration is that the hierarchy of the subjects has been affected. Consequently, a topic should come under one broader subject but it is placed somewhere else.
- The devisors of standard classification systems were unaware of the depth and hierarchy of Islamic knowledge, so, they haven't dealt the matter properly. This shortcoming was pointed out by six scholars.

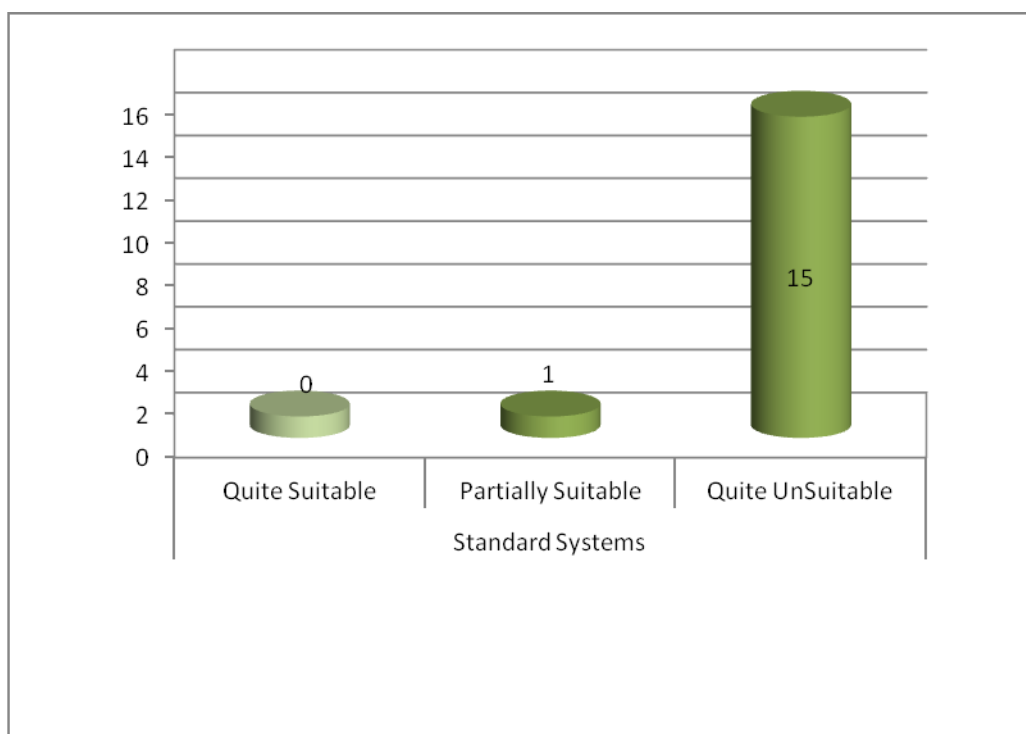


Figure 9: Suitability of Standard Classification Systems

- The standard classification systems have displayed the Christianity dominance and they haven't dealt Islam in depth. Just a general and very brief induction of Islam in these systems has been made. This approach of the devisors causes to have broader classification.

When the libraries that have extensive collections want to deal the subjects at micro level, they don't find provisions in the systems.

This limitation was also mentioned by six participants.

- In response to the inappropriate standard classification systems, indigenous systems and expansions in the standard systems were developed and used by the libraries. No standard principles were followed by such systems or expansions, which resulted in more localized solutions and no uniformity among the organization of same materials, have been found. This problem was mentioned by three scholars.
- There was either very less literature on Islam in the environment of the devisors or they were biased or due to both of factors, they did not dealt Islam properly. It was mentioned by two scholars.

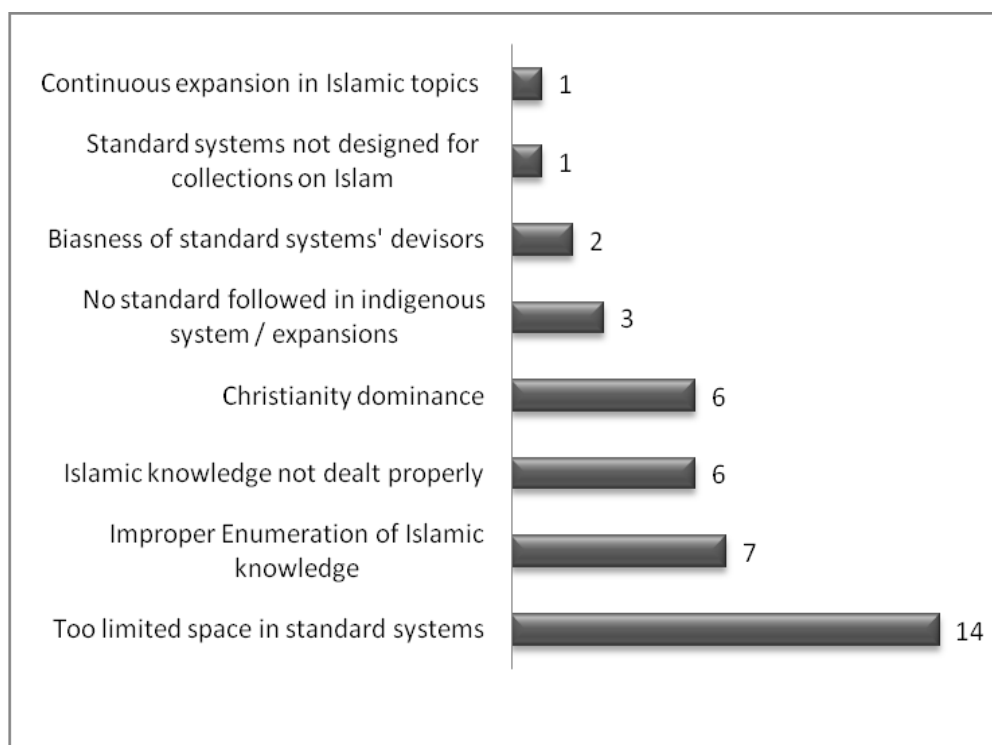


Figure 10: Problems being Faced: Mentioned by Scholars

- The standard classification systems were not initially designed and made for collections on Islam and Muslim countries or regions.

Therefore, these systems have not addressed their issues properly. It was stated by one scholar.

- One of the scholars mentioned that the continuous expansion in categories of Islamic topics was evident, which is also an ongoing problem.

Figure 10 shows an overview of the problems being faced by the libraries.

4.3.4 Solution to the Problem of Classification

The scholars were asked for the solution to the problem in hand, i.e., if the standard classification systems do not suit the libraries that are crowded with collections on Islam. The potential solutions could be: 1. Development of a new, independent and comprehensive classification system for Islam; 2. Amendments and expansions in existing standard classification systems. The scholars recommended the following solutions:

- 12 scholars (75 percent) suggested that a new, independent and comprehensive system should be developed for materials on Islam rather than amendments and expansions in standard classification systems, so that it may not be handicapped of the issues of acceptance and incorporation in the fundamental systems.
- Two (12.5 percent) of the scholars suggested that the work should be done on both of the options. The libraries that have very rich and extensive collections on Islam need a new, independent and comprehensive system with a capacity of further developments with passage of time. On the other hand, the amendments and expansions should be made in standard classification systems for the libraries that have moderate or comparatively lesser collections on Islam and have the reasonable collections on other disciplines.
- One (6.25 percent) of the scholars stated that he would prefer the amendments and expansions in standard systems to have compatibility and common communication parameters with other biblio-

graphic world. While looking at the issues of the incorporation of these expansions in original systems and the variety of the materials on Islam, the scholar gave the second priority to new and independent system.

- One (6.25 percent) of the scholars stated that ideally an independent and comprehensive classification system should be developed exclusively for materials on Islam. Nevertheless, the scholar had the doubts in capabilities and coordination among the professionals in Muslim world to develop a widely accepted and agreed upon system. Therefore, the scholar suggested that practically amendments and expansions in standard classification systems were possible, which should be done.

Figure 11 shows the solutions provided by the LIS scholars.

4.3.5 Amendments and Expansions

4.3.5.1 Notation Used for Amendments & Expansions

The four scholars who voted for making amendments and expansions in standard classification systems were inquired about further steps in this regard. They were asked whether the expansions should be made remaining within the given notation or space in systems so that the global uniformity may not be disturbed; or some alternative notations might be used to broaden the base. Three out of four scholars suggested that the priority should be given to international uniformity and the originally given notation in the system should be expanded. One of the scholars suggested using alternative notations and increased classes so that the base might be broadened and the problem of lengthy notations could be overcome.

4.3.5.2 Incorporation of Amendments & Expansions

The scholars who recommended the amendments and expansions in standard classification systems were asked about the possibility of incorporation of these expansions in the original systems by their owners. Three responded nega-

tively; one of them stating that they accept them theoretically, but, practically they don't include outcomes of such efforts in their systems as it was evident in case of DDC and LCC. Iranian expansions were sent to them and they agreed that the work was worthy and needful had been done, but they didn't formally include it in their systems. It has also been quoted by Soltani (1995). Nevertheless, one of the four respondents was optimistic and thought that the systems would accept and incorporate such expansions.

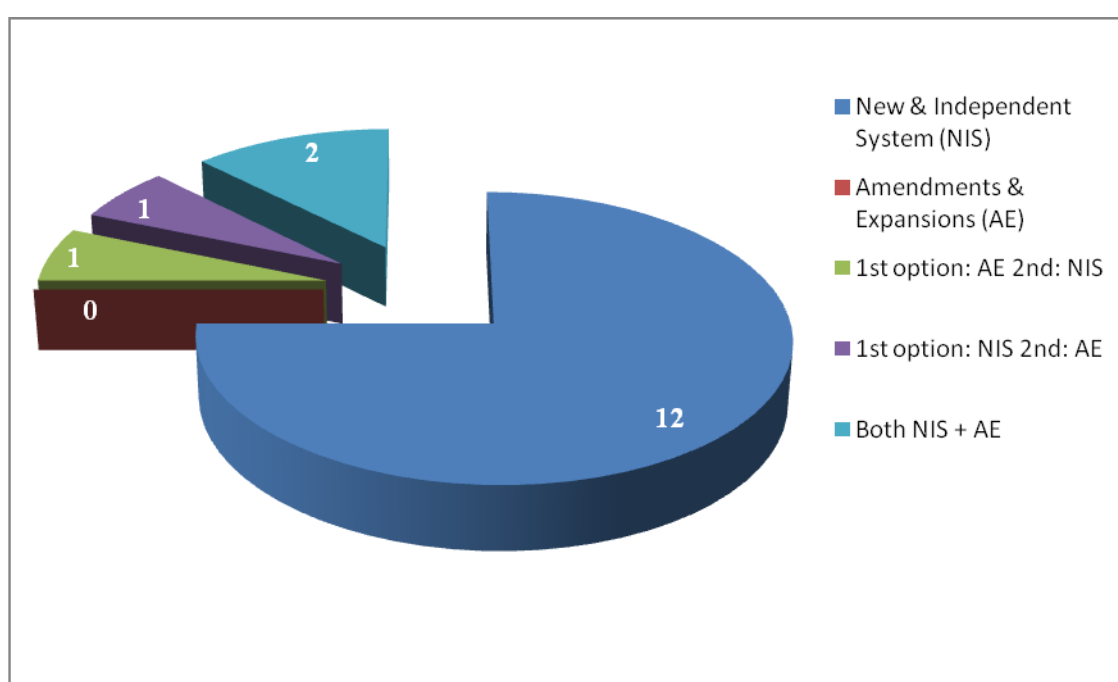


Figure 11: Solution for the Problem

4.3.5.3 Who Should Work?

A question was put forward to the scholars who suggested for amendments and expansions. The question was, "If amendments and expansions should be made in your opinion, who should take the responsibility / initiative to do this? Any library; library school/s; professional associations; some individual professional; a group of professionals or someone else?" The response of the scholars to this question was as follows:

- One participant suggested for an individual to take initiative on this issue, devise the expansions and then get them incorporated in the original systems with the help of professional associations.
- One participant suggested for a group of libraries to take initiative on this issue, devise the expansions through combined efforts and then get them incorporated in the original systems.
- One participant suggested for formation of a committee at national level which should take initiative on this issue, devise the expansions through combined efforts and then get them incorporated in the original systems.
- One participant suggested for formation of a task force or a special interest group by professional associations which should take initiative on this issue and devise the expansions through combined efforts. This group should be endorsed by some organization like OIC (The Organization of the Islamic Conference), IRCICA (Research Center for Islamic History, Art and Culture), and ISESCO (Islamic Educational, Scientific and Cultural Organization). Then get the expansions incorporated in the original systems by collective efforts of professional associations and the organizations mentioned above.

Table 13 shows the opinions of scholars regarding the initiative taker for the work of amendments and expansions in the standard classification systems.

4.3.6 A New, Independent and Comprehensive System

Those who voted for a new, independent and comprehensive system for Islam were asked some further questions on some of its important aspects and implications. One thing needs to be clear, i.e., comprehensive doesn't mean a system that includes all the fields / areas of knowledge of the world. It rather, means a system that covers all the aspects, subfields and subareas of Islamic knowledge. The answers of these questions are being presented in the following lines.

4.3.6.1 A New, Independent and Comprehensive System: Real Need

Scholars were asked if they thought that a new, independent and comprehensive system for Islam was a real need or it was just an excitement or exaggeration. All the 16 scholars agreed that there was such a variety, depth and capacity in topics of Islamic knowledge and the literature was being published and acquired in the libraries in such a volume that an independent and comprehensive classification system for Islam was a real need of the libraries.

Table 13: Who Should Take Initiative for Amendments and Expansions?

Who Should Take Initiative	No. of Opinions in Favor
Group of libraries	1
National Committee	1
Task Force endorsed by OIC / IRCICA / ISESCO etc.	1
Individual backed up by professional association	1

4.3.6.2 A New, Independent and Comprehensive System: Possibility of Development

In response to a question on possibility of developing a new, independent and comprehensive system exclusively for Islam, all the 16 scholars agreed that it could be developed.

4.3.6.3 A New, Independent and Comprehensive System: Guiding Literature

Guiding literature to develop a new, independent and comprehensive classification system for Islam is available in the form of standard systems, indigenous systems, expansions in standard systems and the source books of Islam. This was mentioned by 15 respondents.

4.3.6.4 A New, Independent and Comprehensive System: Implementation

Implementation of a new, independent and comprehensive system for Islam in the libraries is perhaps the most critical issue in the presence of collections on the topics other than Islam, as already mentioned in section 4.2.8 of the chapter. The response of the scholars to this issue is mentioned below:

- 10 out of 16 scholars (62.5 percent) revealed that implementing a new, independent and comprehensive classification system for Islam along with some other standard classification system for other materials would not be a problem for the libraries. This is because most of the targeted libraries are already practicing this routine in one way or another. The importance was given by the scholars to develop such a system which should be really comprehensive, flexible for further developments, easy to understand and not contradicting with previously in-use systems. One of the scholar mentioned that he had observed such practices of multiple systems not only in the libraries of Muslim world but also in western libraries. Another scholar stated that the care should be taken while developing the system to devise it in such a way that it might be used along with some standard classification system for materials other than Islam.
- Three of the participants (18.6 percent) determined it to be a serious issue and suggested to work it out with libraries, discussions and brain storming sessions should be conducted and some resolution should be found out.
- In the opinion of one of the respondents (6.3 percent), it was impossible to take a risk and implement a foreign system for a portion of collection without knowing its future.
- One of the participants (6.3 percent) revealed his point of view as being no problem to implement such a system if really of problem resolving worth in such the libraries where there are exclusive col-

lections on Islam. The problem is for the libraries that have good collections on Islam and even more collections on the other areas of knowledge. Such libraries should adopt some expansion in the same system that they are using for other collections.

- One of the scholars (6.3 percent) mentioned it a real source of worries and presented its resolution in the form of developing and implementing a pilot system and then concluding it in a final shape afterwards.

Table 14 presents the summarized opinions of the scholars regarding the development and implementation of new system.

Table 14: Scholars' Opinions regarding New System

Description		Agreed	Percentage
Real Need		16	100
Technical Possibility		16	100
Availability of Guiding Literature		15	93.8
Implementation	Multiple Systems easily Possible	10	62.5
	Serious Issue; needs Working out	3	18.6
	Prior Pilot Testing Needed	1	6.3
	No Problem for Libraries with Exclusive Islamic Collections.	1	6.3
	Others Should Adopt Expansions		
	Impossible being a Stranger System	1	6.3

4.3.7 Nature and Format of New Classification System

Finally the scholars were asked a question about the nature and format of the new, independent and comprehensive classification system for Islam. Their response to this question was as follows:

4.3.7.1 Nature of the System

- 11 out 16 scholars (68.7 percent) voted for developing an enumerative classification system where the maximum possible coverage to all the potential areas and sub-areas of the knowledge with determined notations and appropriate instructions should be given as pre coordination approach.
- Five out 16 scholars (31.3 percent) voted for developing a faceted classification system where the building blocks for the possible areas and sub-areas of the knowledge with appropriate instructions should be given and as a post coordination approach rest of the notation and call number building work is left for the classifier.

Figure 12 presents the opinions of the scholars regarding the nature of new system.

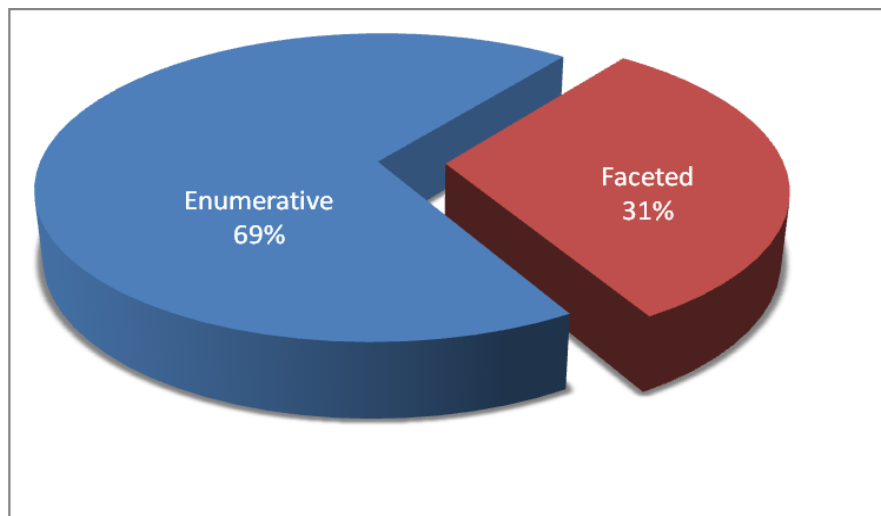


Figure 12: Participants' Opinions Regarding Nature of New Classification

4.3.7.2 Format of the System

Regarding the format of the classification system, response of the scholars was a little fragmented which has been summarized as follows:

Some of them were in favor of having a pure notation, some suggested for mixed notation and some were indifferent as they did not consider notation and format something of prime importance.

- Seven suggested for pure notation. Out of these seven three suggested to have the notation constructed by Arabic numerals. Three of them, further suggested for a decimal notation.
- Three recommended for opting a notation that should represent the general to specific hierarchy; what so ever the notation suits the best to display this approach, could be adopted.
- Two participants favored for opting a mixed notation.
- One of the scholars advised to opt such a notation that should not be mixed or contradict with the notation of standard classification systems.
- Three participants were indifferent of the structure or formation of notation. They emphasized to have a proper enumeration and expansion of the subjects and topics. What so ever the notation is used for their representation is fine, whether be a pure, mixed, numeric, alpha numeric, colon or decimal.

4.3.8 Comments and Suggestions by the Scholars

The scholars were asked at end of their interviews for their comments and/or suggestions for this project. Some of the scholars provided with their response, which has been summarized here.

- Many schemes that have already been developed should be reviewed while developing a new and independent classification scheme for Islam.
- Experts of the field must be consulted and the matter be discussed with them before proceeding to the end product.
- A proto type for a new and independent scheme for Islam must be developed and tested.
- A priority must be set between two approaches: one, to have a great in depth and independent scheme for Islam; and second, compatibility and communication commonality with other bibliographic world.

- An individual should take an initiative to start and proceed for this work and professional associations should guide him / her so that the benefit of collective wisdom might be taken.
- Coordination among library schools and professional associations must be developed to complete this project.
- The researcher taking on this project should be aware of major divisions of Islamic studies, for which he should consult subject experts and main books too.
- The researcher taking on this project should have strong classification skills.
- The researcher taking this project on should be able to determine the standard subdivisions.
- Literary warrant should be prepared on basis of literature being published on Islam. The researcher taking on this project may consult OCLC, LOC, Amazon etc. for this purpose.
- The researcher taking this project on must develop quite a new hierarchy of subjects / topics as per Islamic studies scholars determine it and should not follow the one given in standard systems

4.4 Combined Findings of Empirical Data

This section presents the combined findings of the empirical data collected from the libraries and the scholars of library and information science (LIS). The findings include core issues of the problem in hand.

4.4.1 Population

The selected sample population includes 30 librarians and 16 library and information science scholars. Thus the total number of interviewed subjects is 46.

4.4.2 Level of Satisfaction with Systems

- Only one out of 46 respondents was found fully satisfied with standard classification systems and two were partially satisfied.

- None of three users of independent indigenous schemes was found fully satisfied. Nonetheless, two were partially satisfied
- Two out of 23 libraries using indigenous expansions were found fully satisfied, 17 were found partially satisfied, while four were found completely dissatisfied.

Figure 13 presents the combined level of satisfaction of the librarians and scholars with current systems in use.

4.4.3 Problems

- Allocated space for Islam in standard classification systems is too limited to cover the whole Islamic subjects minutely: mentioned by 41 participants
- New and emerging topics are not found in indigenous expansions / systems: mentioned by 10 participants
- 13 of the participants mentioned improper enumeration / hierarchy of the Islamic topics in standard classification systems.
- 12 participants mentioned that new and emerging topics are not found in indigenous expansions / standard systems
- Six participants mentioned that the standard classification systems have displayed Christianity dominance and they haven't dealt Islam in depth.
- Less availability of literature on Islam in the environment of the devisors and their bias with Islam was mentioned by two respondents.
- Indigenous systems and expansions in the standard systems were developed without following standard principles. It resulted in more localized solutions and no uniformity among the organization of same materials, have been found. This problem was mentioned by five participants.
- Ineffective and non-comprehensive classification systems are creating a result in form of improper organization and inefficient browsing of library materials: mentioned by one participant.

- One of the participants mentioned that the standard classification systems were not basically designed for collections on Islam and Muslim regions. Therefore, their unsuitability for these materials is a natural result.

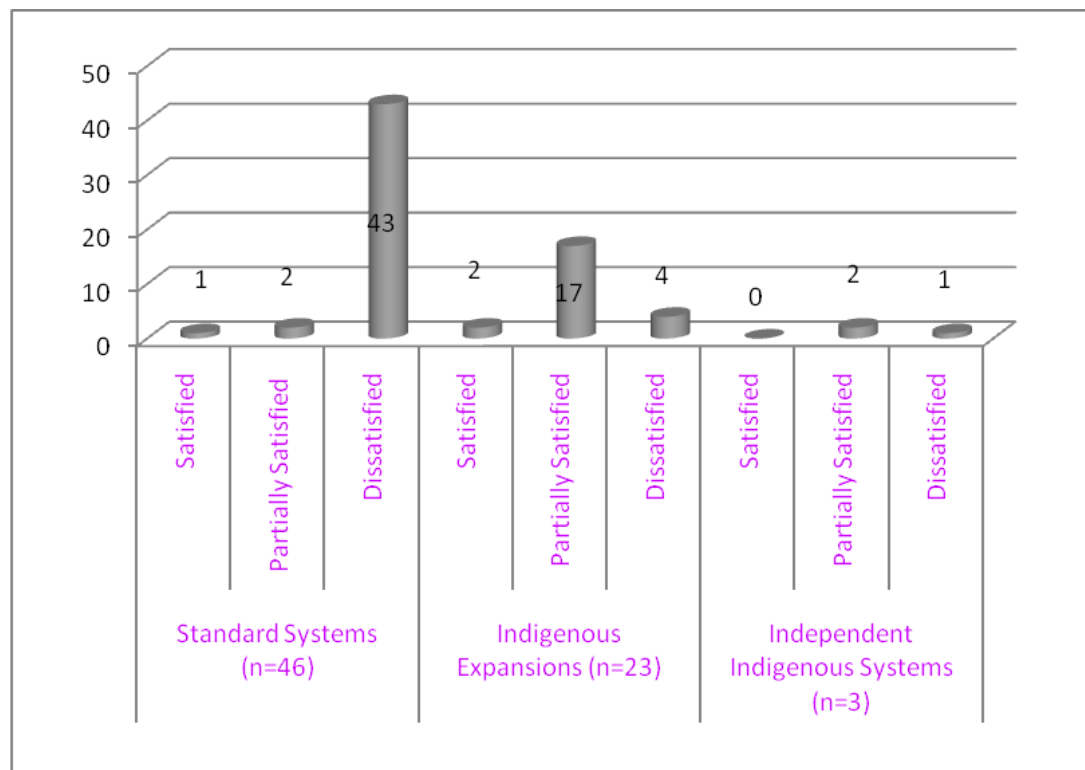


Figure 13: Level of Satisfaction with Current Systems (Combined Population)

- One participant mentioned that there was no coordination among the homogeneous libraries that have rich collections on Islam and facing classifications problems.

Figure 14 presents an overview of the problems mentioned by librarians and scholars.

4.4.4 Solution

- 34 participants suggested developing a new, independent and comprehensive classification system for materials on Islam.
- Two participants suggested for amendments and expansions in standard classification systems.

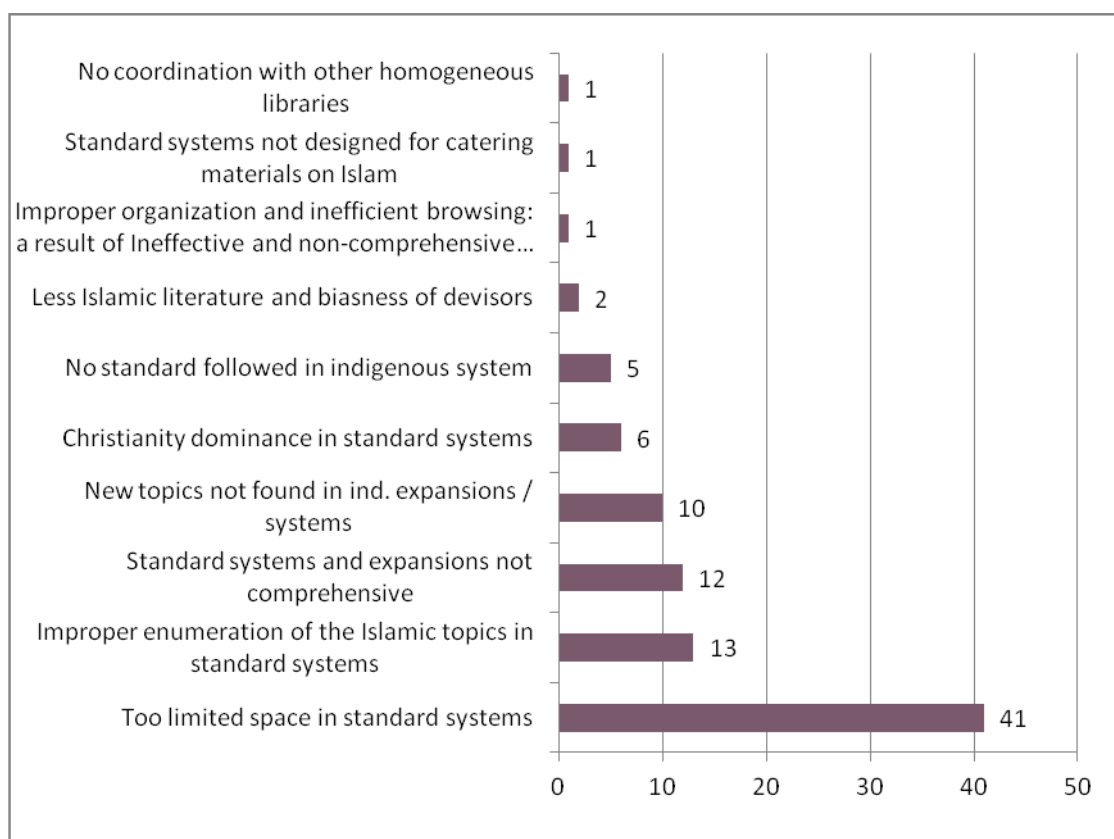


Figure 14: Problems being Faced, Mentioned by Libraries + Scholars

- Four participants suggested for both amendments & expansions and a new, independent and comprehensive classification system for materials on Islam. So that the first one be suitable for the libraries having a small or medium sized collection on Islam and the second could be used by the libraries having collections on Islam at length.
- Four participants suggested amendments and expansions in standard classification systems as their first preference if the same could be incorporated in the original systems. They mentioned a new, independent and comprehensive classification system for materials on Islam as the 2nd Priority, if amendments and expansions are not incorporated in the original systems.
- Two participants proposed for a new, independent and comprehensive classification system for materials on Islam as the first priority and amendments & expansions in standard classification systems as the second pref-

erence due to the doubts in capability and coordination among the professionals in Muslim world.

Figure 15 shows the potential solutions of the problem.

4.4.5 Amendments and Expansions in Standard Systems

4.4.5.1 Notation to be used for and Incorporation of Amendments and Expansions

- Regarding the amendments and expansions, seven out of 12 participants were of opinion to use original place in the system, e.g., extension in 297 in DDC be made.
- Five respondents were of the opinion that the notations specified for Christianity should be alternatively used for Islam, so that the base may be broadened.
- Out of 12 who suggested for the amendments and expansions, four believed that the owners of standard systems would accept these expansions and incorporate them in their system. Eight thought that the systems would not accept them.

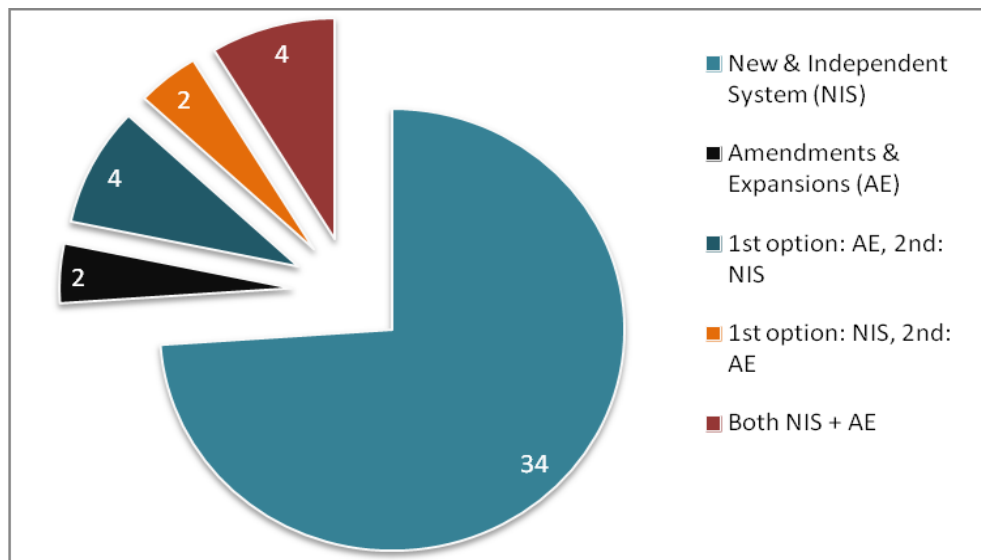


Figure 15: Solution to the Problem

4.4.5.2 Who Should Work on Amendments and Expansions

Three of those who suggested for an independent system also presented their opinion in this respect.

- Three participants suggested that this should be done by professional associations.
- Two suggested that IFLA should do it.
- Two suggested for collaboration among LIS professionals and the scholars of Islamic studies for this purpose.
- Two suggestions were to get this work done under the umbrella of Organization of Islamic Conference (OIC).
- Two respondents suggested that the work should be done by an individual strongly backed up by an institution or professional associations.
- One participant proposed that professional associations along with academia should take the responsibility to do this work.
- One participant suggested for a group of libraries to take initiative on this issue, devise the expansions through combined efforts and then get them incorporated in the original systems.
- One participant suggested for formation of a national level committee which should take initiative on this issue, devise the expansions through combined efforts and then get them incorporated in the original systems.
- One participant suggested for formation of a task force or a special interest group by professional associations which should take initiative on this issue and devise the expansions through combined efforts. This group should be endorsed by some organization like OIC (The Organization of the Islamic Conference), IRCICA (Research Center for Islamic History, Art and Culture), or ISESCO (Islamic Educational, Scientific and Cultural Organization). Then get the expansions incorporated in the original sys-

tems by collective efforts of professional associations and organizations mentioned above.

4.4.6 A New, Independent and Comprehensive System for Islam

4.4.6.1 A New, Independent and Comprehensive System: Real Need

- 44 respondents agreed that variety, depth and capacity in Islamic topics and volume of literature being published indicate a real need and significance for developing an independent and comprehensive classification system for materials on Islam

4.4.6.2 A New, Independent and Comprehensive System: Possibility of Development

- 44 respondents agreed that developing an independent and comprehensive classification system exclusively for Islamic materials was technically possible. The term technically did not mean technologically. It meant the classification techniques, methods and approach to develop a scheme for a specific area of knowledge

4.4.6.3 A New, Independent and Comprehensive System: Guiding Literature

- 42 respondents demonstrated that guiding literature for developing an independent system for Islam was available in the form of standard systems, indigenous systems, expansions in standard systems, critique literature on their shortcomings, and the source books of Islam.

4.4.7 Implementation of a New, Independent and Comprehensive System for Islam

- 31 respondents stated that implementing a new, independent and comprehensive system for Islam along with some other standard classification system for other materials would not be a problem for the libraries. This is because most of the targeted libraries are already practicing this routine in one way or another. The importance should be given to develop such a

system which should be really comprehensive, flexible for further developments, easy to understand and not contradicting with previously in-use systems.

- Seven participants determined it to be a serious issue and suggested to work it out with libraries, discussions and brain storming sessions should be conducted and some resolution should be found out.
- One participant said that the solution could be found after publishing and widely spreading the new scheme and having detailed discussion.
- In the opinion of two of the respondents, it was very difficult, close to impossible to take a risk and implement a stranger system for a portion of collection without knowing its future.
- One more participant stated that the time and cost are involved in the implementation of a new and independent classification system, so, it needs thinking and rethinking before reaching any decision.
- One of the participants revealed his point of view as being no problem to implement such a system if really of problem resolving worth in such the libraries where there are exclusive collections on Islam. The problem is for the libraries that have good collections on Islam and even more collections on the other areas of knowledge. Such the libraries should adopt some expansion in the same system that they are using for other collections.
- Another respondent mentioned it a real source of worries and presented its resolution in the form of developing and implementing a pilot system and then concluding it in a final shape afterwards.

Figure 16 presents an overview of the opinions concerning implementation of the new system

4.4.8 Nature and Format of New Classification System

4.4.8.1 Nature of the System

- As far as the type of the new classification system is concerned, out of the 44 respondents who voted for an independent new classification system

for Islam, 37 suggested for developing an enumerative classification system where the maximum possible coverage to all the potential areas and sub-areas of the knowledge with determined notations and appropriate instructions should be given as pre coordination approach.

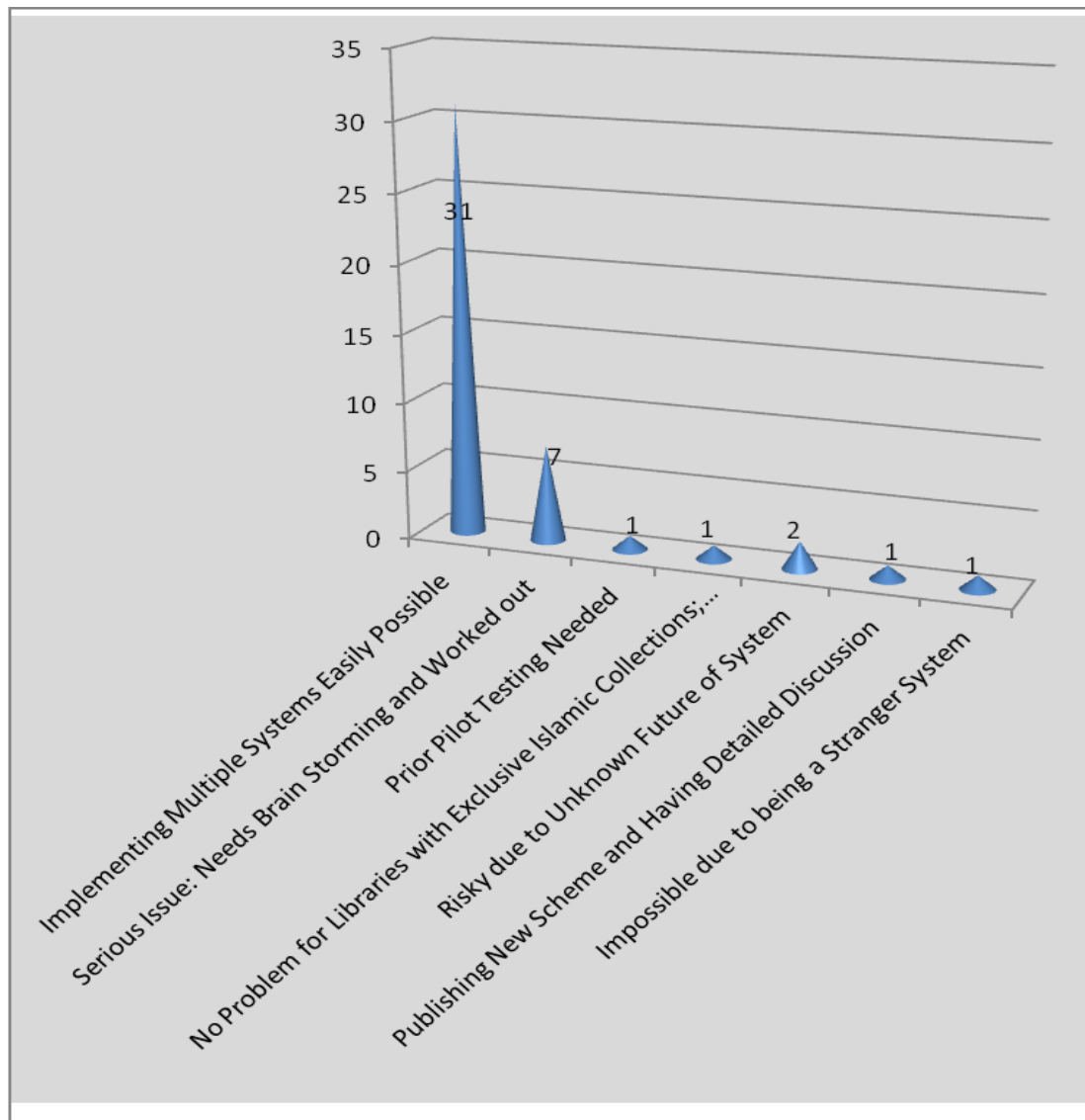


Figure 16: Implementation of New System

- Seven out 44 respondents voted for developing a faceted classification system where the building blocks for the possible areas and sub-areas of the knowledge with appropriate instructions should be given and as a post co-

ordination approach rest of the notation building work is left for the classifier.

4.4.8.2 Format of the System

- 21 participants suggested for pure notation. Out of these 21, those who suggested having the notation constructed by Arabic numerals were 20, among whom 13 suggested for a decimal notation.
- Six recommended for opting a notation that should represent the general to specific hierarchy; what so ever the notation suits the best to display this approach, could be adopted.
- Eight participants favored for opting a mixed notation.
- One of the participants advised to opt such a notation that should not contradict or mix with the notation of standard classification systems.
- Eight participants were indifferent of the structure or formation of notation. They emphasized to have a proper enumeration and expansion of the subjects and topics. What so ever the notation is used for their representation is fine, whether be a pure, mixed, numeric, alpha numeric, colon or decimal.

4.5 Conclusion

The empirical data taken through the interviews shows a gloomy situation regarding the classification practices and usage of classification systems to organize the Islamic knowledge in the libraries that have rich collections on Islam. Neither the standard classification systems, nor indigenous expansions or schemes are fulfilling the purpose optimally. The reasons behind this problem could be the background of the devisers of the standard classification systems. Perhaps they were unaware of the length and breadth of expansion of Islamic knowledge, variety of the topics and materials being published. Secondly, perhaps, they did not realize in the start that their systems could spread around the globe and a wide range of libraries throughout the world would be using these schemes at some

point of the time. Hence, once, they formed a basic structure of their schemes, it was very difficult to have drastic changes in the design, basic structure, and the format. They might have an emphasis on particular libraries, collections or regions as (Chan, 1981) mentioned that the development of Library of Congress Classification is based on literary warrant of LOC. Their personal interest and bias can also be among the reasons. In response to this problem / shortcoming, different practices have been adopted. Sometimes, people have developed their own systems without following or developing any standards, e.g., Islamic Research Institute of International Islamic University Islamabad, having a collection of 150,000 volumes on Islam (Idrees, 2007). Sometimes, folks have developed expansions in the standard systems. Efforts were made to get these expansions formally incorporated in the original schemes, but, such efforts could not succeed (Khurshid, 1977). Subsequently, there have been very different approaches in the expansions of even same standard systems and no uniformity is found in this regard. Thus, the same kind of knowledge is organized differently at different places. This is also an interesting and noteworthy point that the homogeneous groups regarding the use of standard classification systems and their expansions merely have coordination among themselves.

The collected data suggests the following parameters for the optimal solution of the problem:

- A new, independent and comprehensive system should be developed for materials on Islam. Comprehensive means the one that covers all the relevant and potential aspects of Islamic knowledge and the materials being published on the associated topics of this knowledge.
- Majority of the population thought that developing a new and independent system is the real need of the libraries that have rich collections on Islam.
- Developing such a system is a viable project as the guiding literature in the form of standard systems, indigenous systems and expansions alongside the source books of Islamic knowledge.

- This system should be an enumerative system with opportunity and instructions of notation /call number building by combining different concepts of overlapped topics / themes.
- This system should be sent to the scholars of Library and Information Science (LIS) and the scholars of Islamic studies for validation and verification.
- The input of the scholars should be incorporated and suggested changes be made in the system.
- This system should be presented at international conferences and again feedback should be taken and incorporated.
- This system, then, should be marketed and be adopted by the libraries.
- Finally, some organization, federation or association should adopt this system and make the necessary arrangements of updating the system with passage of time through formation and working of editorial board/s.
- Implementation of such a system needs special attention. It would not be an easy task to implement such a system along with the other systems. So, all the pros and cons of this aspect need working out.
- All expansions in standard systems, especially the KBP expansions in LCC for Islamic Law adapted by the International Islamic University of Malaysia and expansion in UDC done by the Indian Institute of Islamic Studies can be very helpful in developing a new classification system for Islam.

5 CLASSIFICATION FOR ISLAMIC KNOWLEDGE: A MODEL INDEPENDENT LIBRARY CLASSIFICATION SYSTEM FOR ISLAM

5.1 Introduction

This model classification system has been developed for the libraries that have rich collections on Islam. It has been developed on the basis provided by review of literature available on the problem and the empirical data collected from 30 libraries and 16 scholars of Library and Information Science (LIS). These libraries and scholars locate in following countries:

1. Pakistan
2. India
3. Malaysia
4. Iran
5. Saudi Arabia
6. Egypt
7. United Kingdom
8. United States of America
9. Canada.

Empirical data supported the view point mentioned in the literature, i.e., the standard library classification systems do not provide the optimal solution for the libraries that have rich collections on Islam. Therefore, the scholars have developed different alternatives, which are being used in such libraries. Majority of the respondents mentioned that the provided solutions were not satisfactory and a new and comprehensive system was needed to be developed for Islam with provi-

sion and availability of further developments as per requirements with the passage of time.

5.2 Enumeration, Hierarchy and Arrangement

The works that have already been done in this direction and classification systems previously developed for Islamic knowledge were mainly of following types:

1. Expansions in the standard classification systems, remaining within the place provided in the system.
2. Expansions in the standard classification systems, utilizing alternative place in the system originally provided for some other religion or other areas of knowledge, i.e., mostly Christianity.
3. Independent systems developed for collections on Islam based on the standard systems.
4. Independent systems developed for collections on Islam following no standards or systems.

The above mentioned systems have their own limitations, which are not meant to be pointed out here indeed. An effort has been made to develop this model system in a different way, approach and style. Unlike the standard systems or expansions, author has strived to enumerate the subjects in the hierarchy that has been adopted by the Islamic studies. Main themes or topics have been taken as the main classes and sub themes have been taken as their minors. Indentions have been used to reveal this hierarchy.

Islamic knowledge is based on the belief and faith system of Islam. Ta-whīd (Oneness of God) is foundation of Islamic belief system and all the Islamic knowledge is supposed to start from this baseline. Then comes faith in other components, i.e., angels, sacred / divine books, prophets, Day of Judgment, life here-

after, and destiny of good and bad being in control of God (قدر خيره و شره من الله (تعالى)). This belief system is also known as Īmān. Topical arrangement of Hadith books were the first ones in the Islamic history that were compiled as per thematic hierarchy or index of Islamic knowledge. These books have taken the belief system on the top. Compilation of these books was started during the first century of Islamic history and reached to its peak during the third century. (Maududi, 2003). This subject hierarchy is respected and followed by the Islamic studies and it has also been taken in the classification system developed by the researcher. After Īmān, comes Islam, that is known as the practical implications of belief and faith. These are also known as ibādāt or pillars of the religion Islam. These pillars include Prayers, Fasting, Almsgiving and Pilgrimage of Ka'aba, the house of God as per Islamic concept. As conceived by Islamic studies, sources of knowledge are Qur'an, known as the last divine book according to Muslim belief, Hadith, the sayings, deeds and judgments of Prophet Muhammad (peace be upon him), which are also sacred as per Muslim belief. Hadith is also known as Sunnah, which linguistically means the way of Prophet's life. Then are Ijmā' and Qiyās. Ijmā' means consensus of the Ummah or the scholars and experts of Islamic knowledge on some issue that has not been clearly narrated in Qur'an, nor in Hadith. Qiyās means looking for solution to some of the contemporary problem that has not directly been discussed or given any solution in Qur'an and Hadith, relating it to the context in the light of Qur'an, Sunnah, judgment of any of the Prophet's companions or Ijmā'. There are some more principles taken as sources, but these four are known as popular sources of knowledge in Islam. Sīrah, means the biography of Prophet Muhammad written by others in their own words and the biography of other renowned people in Islam and Islamic history, especially companions of Prophet, known as Sahaba (صحابه) and their successor generation known as Tabi'īn (تابعين). Sīrah is also considered as one of very important and integral parts of Islamic literature. It could be included in history, but as per Islamic studies' perception, it is assumed as an independent area of knowledge. Therefore, it has been

taken in the system independently as it is assumed by the experts of Islamic studies.

Islam is not just a religion in popular meanings as most of other religions of the world are normally considered. It has rather deep roots in all aspects of practical human life. It is considered as a complete code of life. Islamic knowledge is considered Islam's perspective on all fields of human life and nature. Islamic jurisprudence and different jurisprudential schools of thought have their own detailed legal stands on different matters of life. Then Islam has its own perspective on sociology, economics, politics, law, arts, science, commerce, education and other practical fields of human life. Therefore, a class of Islamic Jurisprudence, Islamic Law & Social Sciences has also been included in this classification system. Sufism (mysticism) known as Tsawwuf (تصوف) in Arabic terminology is also an independent and a vast field in Islamic knowledge. It deals with internal purification and developing relationship with God. It has some similarity with monasticism, but not the same. It has very deep roots in Islamic history. Its origin goes back to the companions of Prophet Muhammad, e.g., Ali ibn Abu Talib, the cousin of Prophet and fourth caliph of Muslims and Abu Zar Ghifari, one of very renowned companions are considered to be among the pioneers of Islamic mysticism. It has different doctrines, orders, schools and journey of evolution. It is a complete science in its own. So, it has also been treated as a complete independent class in the system.

Comparative religions is also taken as a complete discipline and many of the universities are offering master level degree programs in this discipline. A variety of Islamic sects developed throughout the Islamic history have also their expanded roots in Islamic knowledge. At broader level comparative religions and Islamic sects have a hierarchical relationship. So combining the both, a class has also been included in the system. At the end a class comprising of history, biography and geography has also been included in the system, which covers historical expansion of Islam and Muslims in different parts of the world and different Mus-

lim dynasties, rulers and other important personalities of Islamic history. Standard subdivisions and tables of geographic areas, historical periods, important persons, and languages have also been furnished in the system to increase the usability and flexibility for the users of the system.

5.3 Terminology, Notation and Future Potential

The terminology of Islamic knowledge mainly originated from Arabic has mostly been translated and sometimes transliterated into English. The original terms in Arabic have also been supplied in succession where felt necessary.

It was revealed in the empirical data and is quite logical that the notation of the proposed system should not be same or contradictory to the standard classification systems, especially to DDC, Library of Congress Classification and UDC. Hence, effort has been made to coin the notation in such a way that it may be easy as having some similarity to the standard system notations and simultaneously not being the same or contradictory. Notation format provides a lot of opportunities to expand it in the future if required. It is based on minimum three characters, i.e., first: Arabic numeral, second: alphabet A (or B, which has only been used a few times so far) and then another Arabic numeral. If needed in the future, next alphabets, i.e., C, D, E, and so on, can be used to expand the classes. So, it provides a fair opportunity to expand the system many times, when required. The notation could be even brief and shorter, if an alphabet in the middle would have been dropped, but as it has revealed in the empirical data, most of the libraries in Muslim countries use DDC. Therefore, it was possible that using just Arabic numerals could create a fair chance of ambiguity, confusion and mixing them with other notations of DDC. In order to avoid this confusion and making a distinction among notations, this format has been adopted, which at the same time provides an opportunity for further expansions, if and when required.

This is a model classification system for Islamic knowledge, which can be adopted and further developments can also be made and incorporated in this system.

5.4 Sources Consulted

Some important of the sources consulted during the development of this model have been displayed in appendix-5.

5.5 Classification for Islamic Knowledge: A Model Independent Library Classification System for Islam

1st summary

0A0 Generalities

1A0 Belief and Faith System of Islam / Īmān (عقائد/ایمان 'Aqā'id

2A0 Worships / Islam (Ibādāt, عبادات)

3A0 Sources of Knowledge

4A0 Sīrah (سيرة :The Life of Prophet Muhammad SAW, his Family and Companions)

5A0 Islamic Jurisprudence (فقه, Fiqh) , Islamic Law & Social Sciences

6A0 Tasawwuf (تصوف) / Sufism (Mysticism)

7A0 Comparative Religions and Sects

8A0 [Unassigned]

9A0 Religious History& Geography

2nd summary

0A0 Generalities

General Works on Islam

0A0.1-9 Standard Subdivisions

1A0-1A9 Belief and Faith System of Islam / Īmān (عقائد/ایمان 'Aqā'id

1A0Comprehensive Works

1A0.01-09 Standard Subdivisions

1A1 Belief in God (Allah)

1A2 Belief in Angels

1A3 Belief in Divine Books

1A4 Belief in Prophets

1A5 Belief in Life after Death

1A6 Belief in Destiny of Good and Bad (قضاء و قدر)

1A7 Hypocrisy (نفاق)

2A0-2A9 Worships (‘Ibādāt, عبادات)

2A0 Comprehensive Works

2A0.01-09 Standard Subdivisions

2A1 Prayers (صلوة)

2A2 Fasting

2A3 Almsgiving (Zakāh & Sadaqāt: زكوة و صدقات)

2A4 Pilgrimage of Allah’s Home (Hajj)

2A5 ‘Umrah

2A6 Jihād

3A0-3A9 Sources of Knowledge

3A0 Comprehensive Works

3A0.01-09 Standard Subdivisions

3A1Qur'an

3A2Hadith

3A3Shiite Hadith

3A4Hadith of Other Sects

3A5Ijmā‘

3A6Qiyās

3A7Other Sources of Islamic Knowledge

4A0-4A9 Sīrah

4A0Comprehensive Works

4A0.01-09 Standard Subdivisions

4A1Prophet Muhammad (SAW) in Previous Religions and Scriptures

4A2Life of Prophet Before Announcement of Prophet-hood

4A3Life of Prophet After Announcement of Prophet-hood in Makkah

4A4Life of Prophet in Madīnah

4A5Prophet Muhammad (SAW) in Battlefield (Holy Wars: Ghazwāt wa Sarāyah)

4A6Personality, Family Life and Later Occurrences of Prophet Muhammad (SAW)

4A7Family of Prophet Muhammad (SAW)

4A8Sīrah of Companions of Prophet

4A9Tābi‘īn (تابعين) & Tab‘e Tābi‘īn (تابع تابعين)

5A0-5A9 Islamic Jurisprudence (فقه, Fiqh), Islamic Law & Social Sciences

5A0.01-09 Standard Subdivisions

5A1Principles of Islamic Jurisprudence (Usūl al-Fiqh: اصول الفقه)

5A2Composite Life Affairs (Mu‘āmlāt: معاملات)

5A3Islamic Politics

5A4Islamic Economics

5A5Islamic Administrative/Management & Military Sciences

5A6Islam, Sociology and Social Work

5A7Islamic Education

5A8Islamic Commerce & Communications

5A9Islamic Customs and Folklore

6A0 Tasawwuf (تصوف) / Sufism (Mysticism)

6A0.01-09 Standard Subdivisions

6A1Basic Concepts and Philosophy

6A2Sufi Journey -- Evolution

6A3Sufi Doctrines

6A4Characteristic Features of Sufism

6A5Sufi Orders

7A0-7A9 Comparative Religions and Sects

7A0Comprehensive Works

7A0.01-09 Standard Subdivisions

7A1Sunnite Sects

7A2Shi‘ites

7A3Ismā‘ilites/Ismā‘ilees

7A4Mu‘tazilites

7A5Khārijites

7A6Medieval and Modern Sects

7A7Heretical Sects Derived from Islam

7A8Comparative Religions

8A0 [Unassigned]

9A0-9A9 Religious History & Geography

9A0Comprehensive Works

9A0.01-09 Standard Subdivisions

9A1Pre Islamic Religions

9A2Biography

9A3Geography & Demography

9A4Early Islamic History: Year 609-661 A.D.

9A5Banu Umayyad Dynasty: Year 661-750 & 711-1053 A.D.

9A6Banu Abbās Dynasty: 750-1258 A.D.

9A7Islam and Muslims in Africa, Europe and America: 788-1900 A.D.

9A8Islam and Muslims in India and Rest of Asia: 650-1900 A.D.

9A9Contemporary Muslim World: Year 1900--

3rd summary

0A0 Generalities

Class general and comprehensive works on Islam here

0A0.1-0A0.9 Standard Subdivisions

1A0-1A9 Belief and Faith System of Islam / Īmān (‘Aqā’id عقائد/ایمان)

1A0Comprehensive Works

Class comprehensive works on belief and faith system (‘Aqā’id, عقائد) of Islam here

1A0.01-09 Standard Subdivisions

1A0.1 Shahādah (Confession of the Faith)

1A0.2 Īmān Mufassal (ایمان مفصل)

1A0.3 Īmān Mujmal (ایمان مجمل)

1A1Belief in God (Allah)

- 1A1.1 Tawhīd (Oneness of Allah)
- 1A1.2 Asmā al Husnā (أَسْمَاءُ الْحُسْنَى, Names of Allah)
- 1A1.3 Sifāt (Properties of Allah)
- 1A1.4 Ahkām (Orders / Instructions of Allah)
- 1A1.5 Shirk (شِرْك)

1A2 Belief in Angels

- 1A2.1 Creation and shape of Angels
- 1A2.2 Duties of Angels
- 1A2.3 Special properties of Angels
- 1A2.4 Jibrīl
- 1A2.5 Mīkāl
- 1A2.6 Israfīl
- 1A2.7 Izra'īl
- 1A2.8 Angels on Duty of Accountability
 - 1A2.81 Kiraman Kātibeen
 - 1A2.82 Munkar and Nakīr
- 1A2.9 Other Angels and Related Topics
 - 1A2.91 Harut and Marut

1A3 Belief in Divine Books

1A3.1 Qur'ān

1A3.11 Protection / Preservation of Qur'ān

1A3.12 Qur'ān, the Last Divine Book

1A3.2 Previous Divine Books and Sahīfas (صحف)

1A3.21 Sahīfas of Ibrāhīm (Abraham: صحف ابراهيم)

1A3.22 Torāt of Mūsā (Moses)

1A3.23 Zabūr of Dawūd (David)

1A3.24 Injīl of 'Īsa (Christ: عيسى)

1A3.25 Other Divine books or Sahīfas (صحف)

1A4 Belief in Prophets

1A4.1 Belief in Previous Prophets ('Alaihim al-Salām: عليهم السلام)

1A4.2 Belief in Prophet-hood of Muhammad (SAW: صلى الله عليه وسلم)

1A4.21 Muhammad (SAW) as the Last Prophet

1A5 Belief in Life after Death

1A5.1 Belief in Barzakh (Life / Period between Death and Day of Judgement)

1A5.11 Philosophy and Concepts regarding Spirit (روح)

1A5.12 Illiyyīn (عليين)

- 1A5.13 Sijjīn (سجّين)
- 1A5.14 Belief in Reward (ثواب) in Grave
- 1A5.15 Belief in Azāb (Punishment: عذاب) in Grave
- 1A5.2 Belief in Day of Judgment and Series of Occurrences
 - 1A5.21 Signs Near the Occurrence of Day of Judgment
 - 1A5.22 Dajjāl (دجال) and Other Trials
 - 1A5.23 Appearance of Masīh al-Mau‘ūd (Jesus Christ)
 - 1A5.24 Appearance of Mahdiy (مهدي)
 - 1A5.25 Day of Judgment (يوم الآخرة)
 - 1A5.251 Al-Sa‘ah (The Hour: الساعة)
 - 1A5.252 Sounding of Trumpets (Sūr: نفخ صور)
 - 1A5.253 Establishment of Scale (قيام ميزان)
 - 1A5.26 Judgement (حساب)
 - 1A5.261 Intercession (Shafā‘ah: شفاعة)
 - 1A5.262 Circumstances on Day of Judgment (Including Sirāt Bridge (صراط))
 - 1A5.27 Prophets on Day of Judgment
 - 1A5.271 Praised Place (Maqaam-e-Mahmood: مقام محمود) for Prophet Muhammad (SAW) on Day of Judgment

1A5.28 Kauthar Pond (حوض کوثر)

1A5.3 Eternal Life

1A5.31 Heaven

1A5.311 Philosophy of Heaven

1A5.312 Doors (Entrances) of Heaven

1A5.313 Layers (درجات) in Heaven

1A5.314 Bounties in Heaven

1A5.315 Sight of Allah (SWT) in Heaven

1A5.316 Stories regarding Heaven

1A5.317 Stories Borrowed from Israeliyāt and other Beliefs on Heaven

1A5.32 Hell

1A5.321 Philosophy of Hell

1A5.322 Doors (Entrances) of Hell

1A5.323 Punishments in Hell

1A5.324 Layers (درجات) in Hell

1A5.325 Angels Appointed on Hell

1A5.326 Stories regarding Heaven

1A5.327 Stories Borrowed from Israeliyāt and other Beliefs on Hell

1A5.328 Conversation among People in Hell

1A5.33 A‘rāf (اعراف: Place between Heaven and Hell)

1A6 Belief in Destiny of Good and Bad (قضاء و قدر)

1A7 Hypocrisy (نفاق)

1A7.1 Hypocrisy by Belief

1A7.2 Hypocrisy by Action

1A7.3 Signs of Hypocrisy & Hypocrites (منافق)

2A0-2A9 Worships (‘Ibādāt, عبادات)

2A0 Comprehensive Works

Class comprehensive works on Islamic worships here

2A0.01-09 Standard Subdivisions

Use following table with base numbers where necessary:

Fiqh Hanafiy	---021
Fiqh Shāfi‘y	---022
Fiqh Mālikiy	---023
Fiqh Hanmbaliy	---024
Fiqh Ja‘fariy	---025
Fiqh Salafiya	---026
Fiqh Ibn Taimiyah	---027

Other Fiqhs ---029

2A1 Prayers (صلوة)

2A1.01 Pre-Requisites of Prayer

2A1.011 Ritual Purity (Tahārah طهارة)

2A1.0111 Ablution (Wadu': وضوء)

2A1.01111 Arkan (Obligations: فرائض
(الوضوء)

2A1.01112 Ablution Sunan / Mustahbbāt
(Additional Factors مستحبات/سنن)

2A1.01113 Ablution Breaking Factors

2A1.01114 Tayammum (Substituting
Wadu')

2A1.01115 Masah (Wiping Covered)

2A1.0112 Ghusl (غسل: Bath Taking / Major Ablu- tion)

2A1.01121 Obligatory Bath Taking

2A1.01122 Arkan of Bath Taking (فرائض
(الغسل)

2A1.01123 Sunan / Mustahbbāt (Addi-
tional Factors مستحبات/سنن)

2A1.01124 Proper Way of Bath Taking

(2A1.01125) Tayammum (Substituting Ghusl)

Class Tayammum (substituting ghusl) under 2A1.01114

2A1.0113 Impurities (نجاسة)

2A1.01131 Menses (Haidh: حيض)

2A1.01132 Nufās (نفاس)

2A1.01133 Intercourse or otherwise ejaculation

2A1.01134 Other Impurities

2A1.0114 Purifiers

2A1.01141 Water

2A1.01142 Sun

2A1.01143 Earth / Mud

2A1.01144 Other Purifiers

2A1.0115 Ghusl al-Mayyit (Major Ablution of Dead Bodies)

2A1.012 Purity of Praying Place

2A1.013 Purity of Clothes

2A1.014 Qibla Direction

2A1.1 Obligatory Prayers

2A1.11 Five daily Prayers

2A1.111 Fajar Prayer

2A1.112 Zuhr Prayer

2A1.113 ‘Asr Prayer

2A1.114 Maghrib Prayer

2A1.115 ‘Ishā’ Prayer

2A1.116 Jumu‘ah Prayer

2A1.1161 Azān (Call) for Jumu‘ah Prayer
(اذان)

Class here issues of one or two calls for Jumu‘ah Prayer too

2A1.1162 Jumu‘ah Sermon

2A1.1163 Jumu‘ah: Festival / Great Day

2A1.1164 Privileges and Azkār (فضائل و اذكار)
of Jumu‘ah

2A1.117 Daily Prayer Times

2A1.118 Daily Prayer System

2A1.1181 Azān (Call: اذان) for Prayers

2A1.1182 Collective Praying (Jama‘ah مع
(الجماعة :

2A1.1183 Leading Collective Praying
(Imāmah)

2A1.1184 Qualities of Prayer Leader
(Imām: امام)

2A1.119 Miscellaneous Topics of Daily Prayers

2A1.1191 Daily Prayers While Traveling

2A1.1192 Qasr in Travel (قصر: Shortening
Prayers)

2A1.1193 Combining Two Prayers in Travel
(جمع بين الصلاتين)

2A1.1194 Rules of Travel Distance

2A1.1195 Qasr While being at Own Place
(قصر المقيم)

2A1.12 Janāza (Funeral) Prayer (صلوة)

2A1.121 Janaza (Funeral) Prayers (ادعية)

2A1.122 Recitation in Funeral Prayer (القراءة في
الجنائز)

2A1.13 ‘Eid (Festival / Holy Day) Prayers (صلوة العيد)

2A1.131 ‘Eid al-Fitr

2A1.132 ‘Eid al-Adh-haa (عيد الاضحى)

2A1.133 ‘Eid Sermon

2A1.134 ‘Eid Sacrificial (اضاحى)

2A1.2 Additional Prayers

2A1.21 Additional Prayers (صلوة) with Five Daily Prayers (Sunan and Nawāfil Prior to and Post Obligatory Prayers)

2A1.22 Witr Prayer (Offered in the last part of the night)

2A1.221 Different ways of Offering Witr Prayer

2A1.222 Parts / Rak‘āt (ركعات) of Witr Prayer

2A1.223 Recitation in Witr Prayer (صلوة)

2A1.2231 Sūrahs (Parts of Qur’an) Recited in Witr Prayer (صلوة)

2A1.23 Tahajjud Prayer (صلوة) (Offered in later part of the night)

2A1.24 Tarāwīh Prayer (صلوة) (Offered in Rmadhān Nights)

2A1.241 Fadhāil (فضائل) of Tarāwīh Prayer

2A1.242 Rak‘āt (ركعات) of Tarāwīh Prayer

2A1.25 Ishrāq Prayer (صلوة offered after sunrise)

2A1.26 Prayer (صلوة) of Vow

2A1.26 Tasbīh Prayer (صلوة)

- 2A1.27 Dhuha Prayer (صَلَاةُ الضُّحَى) (offered in first part of the day)
- 2A1.28 Awwābīn Prayer (صَلَاةُ الْاَوَابِيْن)
- 2A1.3 Special Occasion Prayers (صَلَاة)
- 2A1.31 Salāt al-Istisqā' (صَلَاةُ الْاِسْتِسْقَاء): Prayer for Begging Allah for Rain)
- 2A1.32 Salāt al-Istikhārah (صَلَاةُ الْاِسْتِخَارَةِ): Asking for Divine blessings for particular things, e.g., selecting for a life partner etc.)
- 2A1.33 Salāt al-Hājah (Prayer for Need)
- 2A1.34 Salāt al-Khauf (Prayer for Obtaining Help Against some Danger)
- 2A1.35 Eclipse Prayer (صَلَاةُ الْخُسُوف)
- 2A1.35 Solar Eclipse Prayer
- 2A1.35 Lunar Eclipse Prayer
- 2A1.36 Earthquake Prayer (صَلَاة)
- 2A1.37 Prayers (صَلَاة) for Travelers
- 2A1.37 Other Prayers (صَلَاة)
- 2A1.4 Aurad wa A'māl (اوراد و اعمال)
- 2A1.41 Aurad after Obligatory Prayers (صَلَاة)
- 2A1.42 Praying / Invocation (دعاء) after Prayers

2A1.42 Praying / Invocation (دعاء) Jointly

2A1.42 Qunūt e Nāzilah

2A1.5 Bid‘āt Associated with Prayers

2A2 Fasting (صوم)

2A2.01 Origin and Background of Fasting

2A2.02 Fasting in Previous Nations (Ummahs: اُمَم)

2A2.03 Ethical Restrictions of Fasting

2A2.04 Physical Restrictions of Fasting

2A2.05 Obligatory Fasting

2A2.1 Ramadhān Fasting

2A2.11 Seeing New Moon of Ramadhān & ‘Eid
to start and end Ramadhān Fasting

2A2.111 Issues of Moon Seeing and Calen-
dar Setting

2A2.112 Duration of Ramadhān and Fast

2A2.113 Calendar Uniformity / Inconsisten-
cy in Different Parts of World

2A2.12 Evolution of Ordinances of Ramadhān
Fasting

2A2.13 Ordinances of Ramadhān Fasting

2A2.14 Ordinances of Ramadhān Nights

2A2.15 Suhūr (Morning Breakfast) & Iftar
(Evening Breakfast)

2A2.16 Supplying Food for Fast Performers (Offering Suhūr and Iftar)

2A2.17 Almsgiving and Other Good Deeds During Ramadhān

2A2.18 I'tekāf During Ramadhān

2A2.2 Fasting as Qadha (Making up Omitted Fasts of Ramadhān)

2A2.3 Fasting of Vow

2A2.4 Fasting as Expiation (Kaffārah)

2A2.5 Fasting for Istisqā' (Begging Allah for Rain)

2A2.6 Abstinenances

2A2.7 Fidya (Compensation by Patients who cannot perform fasting)

Class Sadaqah Fitr (Given on Eid al-Fitr) in 2A3.6

2A2.8 Additional Fasting (صيام نافلة)

2A2.81 Special Occasion Fasting

2A2.811 Fasting of Youth (as protection from falling in sins)

2A2.812 Six Fasts of Shawwāl

2A2.813 Fasting in Zi al-Hijja

2A2.814 Fasting in Muharram

2A2.815 Fasting on Bīdh (الأيام البيض) / Full Moon Days (12-15 of Moon)

2A2.816 Ordinances of Additional Fasts

2A2.9 Miscellaneous Topics of Fasting

2A2.91 Fast Timing

2A2.92 Benefits and Harms of Fasting

2A2.921 Spiritual Benefits of Fasting

2A2.922 Physical Benefits of Fasting

2A2.923 Spiritual Harms of Fasting

2A2.924 Physical Harms of Fasting

2A3 Almsgiving (Zakāh & Sadaqāt: زكاة و صدقات)

2A3.1 Basic Concepts and Background of Almsgiving

2A3.2 Obligatory Almsgiving

2A3.21 Zakāh

2A3.22 Alms as Expiation (Kaffārah)

2A3.23 Other Obligatory Alms

2A3.3 Socio-Economic Aspects of Alms

2A3.4 Ordinances Regarding Zakāh

2A3.5 Nisāb (Eligible Amount for) Zakāh

2A3.51 Zakāh Calculator for Fixed Properties

2A3.52 Zakāh Calculator for Movable Properties

2A3.53 Zakāh Calculator for Business

2A3.54 Zakāh Calculator for Crops

2A3.541 ‘Ushr

2A3.542 Khums

2A3.55 Zakāh Calculator for Cattle

2A3.56 Zakāh Calculator for Ghanāim (Gains of War)

2A3.57 Zakāh Calculator for Other Properties

2A3.6 Sadaqah Fitr (Given on Eid al-Fitr)

2A3.7 Expenses (Masārif: مصارف) of Alms

2A3.71 Fuqarā’

2A3.72 Masākīn

2A3.73 Employees of Zakāh (Department)

2A3.74 Ta’leef al-Quloob

2A3.75 Freedom of Captives

2A3.76 Caught in Debt

2A3.77 Allah's Cause

2A3.78 Travelers in Need

2A4 Pilgrimage of Allah's Home (Hajj)

2A4.1 Basic Concept

2A4.11 Origin of the Pilgrimage

2A4.12 Philosophy of the Pilgrimage

2A4.13 Pilgrimage before Islam

2A4.2 Nisāb (Eligibility / Obligation) of Pilgrimage

2A4.3 Rituals of Pilgrimage

2A4.31 Ihrām

2A4.32 Stay in Arafāt and Mash'ar

2A4.33 Stay in Mina

2A4.34 Ramiy al-Jamarāt (رمى الجمرات)

2A4.35 Al-Zabḥ (الذبح)

2A4.36 Talbiya (تلبية)

2A4.37 Tawāf (Circumambulation: طواف) around
Ka'bah

2A4.38 Sa'y (Seven fold Running between Safā &
Marwah: سعى)

2A4.39 Shaving or Pruning the Hair from Head (Halaq
or Taqsīr: الحلق أو التقصير)

2A4.4 Kinds of Hajj

2A4.41 Tamattu‘

2A4.42 Qirān

2A4.43 Ifrād

2A4.5 ‘Umrah

2A4.51 Rituals of ‘Umrah

(2A4.511) Ihrām

Class Ihrām under 2A4.31

2A4.512 Istalām and Tawāf (Circumambulation)
Around Ka‘bah

(2A4.513) Sa‘y (Seven Fold Running between Safā and
Marwah)

Class Sa‘y under 2A4.38

(2A4.514) Shaving or Pruning the Hair from Head (Halaq
or Taqsīr)

Class Shaving or Pruning the Hair from Head under 2A4.39

2A4.6 Allah’s Signs (Sha‘āir Allah)

2A4.7 Sacred Places and Symbols

2A4.71 Ka‘bah (كعبة)

2A4.711 Black Stone

2A4.712 Hatīm

2A4.713 Maqām e Ibrahīm

2A4.714 Well of Zamzam

2A4.715 Safā and Marwah

2A4.716 Masjid al-Harām

2A4.72 Masjid Nabawiy

2A4.73 Masjid Aqsā

2A4.74 Qubbah al-Sakhrā' (Dome of Rock)

2A4.75 Other Places

2A4.751 Mosques

2A4.752 Imam Bargahs

2A4.753 Shrines

(2A4.76) Sacred Places of Other Religions

Class sacred Places of other religions under 7A8.9

2A6 Jihād

2A6.1 Philosophy of Jihād

2A6.11 Greater Jihād

2A6.12 Smaller Jihād

2A6.2 Jihād as Qitāl (Holy War)

2A6.21 Defensive War

2A6.22 Offensive War

2A6.3 Islamic Principles and Law of War and Peace

2A6.31 Basic Objectives of War

2A6.32 Rules for Offense

2A6.33 Rules for Opponents who are not Involved in Warfare

2A6.34 Rules for Surrendering Opponent Army

2A6.35 Rules for War Prisoners

2A6.36 War and Expansion of Islam

2A6.4 Jihād and Terrorism

(2A6.5) Concepts and Principles of War in Other Religions

Class Concepts and Principles of War in Other Religions under
7A8.8

3A0-3A9 Sources of Knowledge

3A0Comprehensive Works

Class comprehensive works on sources of Islamic knowledge here

Use standard subdivisions and tables where necessary, e.g., class *A*
Dictionary of Terminology of Islamic Knowledge in Urdu under:

3A0.03031

3A0.01-09 Standard Subdivisions

3A1 Qur'ān

3A1.1 Text

3A1.11 Various Parts of Qur'ānic Text, including Individual or Groups of Sūrahs

3A1.12 Protection / Preservation of Qur'ān

3A1.121 Writing of Qur'ānic Text

3A1.1211 Writing & Writers of Revelation

(کاتبین وحی)

3A1.1212 Calligraphic and other Beautification Value in Writing of Qur'ānic Text

3A1.1213 Rare Manuscripts of Qur'ānic Text

3A1.122 Orthography of Qur'ānic Text

3A1.123 Diacritical Marks of Qur'ān

3A1.124 Spelling and Symbols of Qur'ān

3A1.125 Qur'ānic Vocabulary

3A1.1251 Qur'ānic Rare Words

3A1.1252 Qur'ānic Archaic Words

3A1.1253 Qur'ānic Indexes

3A1.1254 Qur'ānic Words adopted by other Languages

3A1.126 Learning of / Memorizing Qur'ān by Heart (تحفيظ)

3A1.1261 Techniques of Learning of / Memorizing Qur'ān by Heart

3A1.1262 Confusing Similarities (Mutashabihāt) in Qur'ān

3A1.13 Excellence of Qur'ān

3A1.14 Miracles of Qur'ān

3A1.141 Miraculous Speeches and Expressions of Qur'ān

3A1.142 Qur'ānic Metaphors

3A1.143 Confusing Textual Similarities in Qur'ānic Text

3A1.144 Verses with Complicated meaning in Qur'ānic Text

3A1.15 Qur'ānic Prayers/ Du'ās (ادعية)

3A1.16 Qur'ānic Ambiguities (متشابهات)

3A1.17 Qur'ānic Teachings

3A1.2 Recitation of Qur'ān

3A1.21 Tajwīd (Proper Recitation) of Qur'ān

3A1.211 Principles of Pause and Conjunction

3A1.21 2 Groups of Letters (Spellings) of Qur'ān

3A1.213 Makhārij of Letters (Spellings)

3A1.214 Rare Phonetics (e.g., Majrayha (مجرها) in Sura Hūd)

3A1.22 Seven Recitations (Qira'at / Ways of Reading Qur'ān): Readers and Transmitters

3A1.221 Nafi' Ibn 'Abd ar-Rahman al-Madani

3A1.2211 Qaloon, Abu Musa, 'Isa Ibn Mina al-Zarqi

3A1.2212 Warsh, 'Uthmān Ibn Sa'id al-Qutbi

3A1.222 Ibn Kathir al-Makki, 'Abdullah, Abu Ma'bad al-'Attar al-Dari

3A1.2221 Al-Buzzi, Ahmad Ibn Muhammad Ibn 'Abdillah, Abu al-Hasan

3A1.2222 Qunbul, Muhammad Ibn 'Abd ar-Rahman, al-Makhzumi, Abu 'Amr

3A1.223 Abu 'Amr Ibn al-'Ala',

3A1.2231 Hafs al-Duri, Abu 'Amr, Hafs Ibn 'Umar Ibn 'Abd al-'Aziz al-Baghdadi

3A1.2232 Al-Susi, Abu Shu'ayb, Salih Ibn Ziyad Ibn 'Abdillah Ibn Isma'il Ibn al-Jarud ar-Riqqi

3A1.224 Ibn ‘Amir ad-Dimashqi, ‘Abdullah Ibn
‘Amir Ibn Yazid Ibn Tamim Ibn Rabi‘ah al-Yahsibi

3A1.2241 Hisham, Abu al-Walid, Hisham
ibn ‘Ammar Ibn Nusayr Ibn Maysarah al-
Salami al-Dimashqi

3A1.2242 Ibn Dhakwan, Abu ‘Amr, ‘Abdul-
lah Ibn Ahmad al-Qurayshi al-Dimashqi

3A1.225 ‘Aasim al-Kufi, Abu Bakr, ‘Aasim Ibn
Abi al-Najud al-'Asadi

3A1.2251 Shu‘bah, Abu Bakr, Shu‘bah Ibn
‘Ayyash Ibn Salim al-Kufi an-Nahshali

3A1.2252 Hafs, Abu ‘Amr, Hafs Ibn Sulay-
man Ibn al-Mughirah Ibn Abi Dawud al-
Asadi al-Kufi

3A1.226 Hamzah al-Kufi, Abu ‘Imarah, Hamzah
Ibn Habib al-Zayyat al-Taymi

3A1.2261 Khalaf, Abu Muhammad al-Asadi
al-Bazzar al-Baghdadi

3A1.2262 Khallad, Abu ‘Isa, Khallad Ibn
Khalid al-Baghdadi

3A1.227 Al-Kisa'i al-Kufi, Abu al-Hasan, ‘Ali Ibn
Hamzah al-Asadi

3A1.2271 Al-Layth, Abu al-Harith, al-Layth
Ibn Khalid al-Baghdadi

3A1.2272 Hafs al-Duri, Abu ‘Amr, Hafs Ibn
‘Umar Ibn ‘Abd al-‘Aziz al-Baghdadi (also
Transmitter of Abu 'Amr)

3A1.23 Ten Ways of Reading of Qur’ān: 7+3

3A1.231 Abu Ja‘far, Yazid Ibn al-Qa‘qa‘ al-
Makhzumi al-Madani

3A1.2311 ‘Isa Ibn Wirdan, Abu al-Harith al-
Madani

3A1.2312 Ibn Jummaz, Abu ar-Rabi‘,
Sulayman Ibn Muslim Ibn Jummaz al-
Madani

3A1.232 Ya‘qub al-Yamani, Abu Muhammad,
Ya‘qub Ibn Ishaq Ibn Zayd Ibn ‘Abdillah Ibn Abi
Ishaq al-Hadrami al-Basri

3A1.2321 Ruways, Abu ‘Abdillah, Muham-
mad Ibn al-Mutawakkil al-Basri

3A1.2322 Rawh, Abu al-Hasan, Rawh Ibn
‘Abd al-Mu'min, al-Basri al-Hudhali

3A1.233 Khalaf, Abu Muhammad al-Asadi al-
Bazzar al-Baghdadi (Transmitter of Hamza)

3A1.2331 Ishaq, Abu Ya‘qub, Ishaq Ibn Ib-
rahīm Ibn ‘Uthmān al-Maruzi al-Baghdadi

3A1.2332 Idrees, Abu al-Hasan, Idris Ibn
‘Abd al-Karim al-Haddad al-Baghdadi

3A1.24 The Four Aberrant Readers and their Transmitters

3A1.241 Muhammad Ibn Muhaisin

3A1.2411 Albuzzi

3A1.2412 Abu al-Hasan Ibn Shannabudh

3A1.242 Yahaya al-Yazidi

3A1.2421 Sulaiman Ibn al-Hakam

3A1.2422 Ahmad Ibn Farah

3A1.243 Al-Hasan al-Basri

3A1.2431 Shujac al-Balkhi

3A1.2432 Abu Amr Hafs Al-Duri

3A1.244 Sulaiman Ibn Mahraan

3A1.2441 Muhammad Ibn Muhaisin

3A1.2442 Abu al-Faraj al-Shannabudhi al-Shaatawi

3A1.3 Translations

Use standard subdivisions and tables for particular languages and geographic areas where necessary.

3A1.4 Exegesis (Tafseer: تفسير) of Qur'ān

Use standard subdivisions and tables for particular languages and geographic areas where necessary.

- 3A1.41 Principles of Exegesis of Qur'ān (أصول التفسير)
- 3A1.42 Analytical Exegesis of Qur'ān
- 3A1.43 Jurisprudential Exegesis of Qur'ān
- 3A1.44 Scientific Exegesis of Qur'ān
- 3A1.45 Rhetorical Exegesis of Qur'ān
- 3A1.46 Thematic Exegesis of Qur'ān
- 3A1.47 Specific Topics in Exegesis of Qur'ān
 - 3A1.471 Knowledge of Causes and Occasions of Specific Revelations
 - 3A1.472 Knowledge of Meaning of Particles
 - 3A1.473 Knowledge of Definite and Ambiguous Verses (Muhkamāt wa Mutashābihāt / محكمات و متشابهات)
 - 3A1.474 Knowledge of Abrogating and Abrogated Verses (Al-Nasikh wa Al-Mansūkh الناسخ والمنسوخ :)
 - 3A1.475 Knowledge of Lengthiness and Brevity
 - 3A1.476 Knowledge of Indefinite and Definite (Al-Mutlaq wa Al-Muqayyad: المطلق والمقيد)
- 3A1.48 Exegeses of Qur'ān
 - 3A1.481 Complete Exegeses of Qur'ān

3A1.482 Incomplete Exegeses of Qur'ān

3A1.483 Exegeses of Individual Sūrahs

3A1.484 Exegeses of Groups of Sūrahs

3A1.485 Exegeses of Particular Single Verses of Qur'ān

3A1.486 Exegeses of Particular Groups of Verses of Qur'ān

3A1.487 Exegeses of Verses of Qur'ān on Particular Topics

3A1.49 Compilers of Exegeses of Qur'ān (Mufasssīrīn: مفسرين) and their Methodologies

Class here works only related to Mafasssīrīn's methodologies and related topics. Class works on biographies of Mufasssīrīn in 9A2

3A1.491 Mufasssīrīn of Early Period of Islamic History (First Two Centuries)

3A1.492 Mufasssīrīn of First Middle Period of Islamic History (Third to Fifth Centuries)

3A1.493 Mufasssīrīn of Second Middle Period of Islamic History (Sixth to Eighth Centuries)

3A1.494 Mufasssīrīn of Third Middle Period of Islamic History (Ninth to 10th Centuries)

3A1.495 Mufasssīrīn of First Later Period of Islamic History (11th to 12th Centuries)

3A1.496 Mufasssīrīn of Second Later Period of Islamic History (13th & First Half of 14th Centuries)

3A1.497 Mufasssīrīn of Contemporary Period of Islamic History (Second Half of 14th Centuries to date)

3A1.5 Previous Prophets, their Tribes / Audiences (امم) and other Historic Characters in Qur'ān

Class here only Qur'ānic stories; for religious history, use 9A0-9A9

3A1.51 Major (Ulul Azm: اولوالعزم) Prophets

3A1.511 Adam

3A1.512 Nūh (Noah)

3A1.513 Ibrahīm (Abraham)

3A1.514 Mūsa (Moses)

3A1.515 'Īsa (Jesus)

3A1.52 Minor Prophets

3A1.521 Idrīs

3A1.522 Hūd and his Tribe 'Ād (عاد)

3A1.523 Sāleh and his Tribe Thamūd (ثمود)

3A1.524 Shu‘aib and his Tribe Madyan

3A1.525 Āl e Ibrahīm (آل ابراهيم)

3A1.5251 Ismā‘īl (اسماعيل)

3A1.5252 Ishāq(Isaac: اسحاق)

3A1.5253 Ya‘qūb (Jacob: يعقوب)

3A1.5254 Yousuf (Josef: يوسف)

3A1.5255 Zakariyā (زكريا)

3A1.5256 Yahyā (يحيى)

3A1.5257 Dawūd (David: داود)

3A1.5258 Sulaimān(سليمان)

3A1.5259 Other Prophets from Āl
e Ibrahīm

3A1.526 Other Minor Prophets

3A1.53 Other Qur’ānic Characters

3A1.531 Iblīs (ابليس) / Satan (شیطان)

3A1.532 Other Jinn

3A1.6 Qur’ān & Science

3A1.7 Qur’ān & Social Sciences

3A1.8 Miscellaneous Qur’ānic Topics

Class here topics related to Qur'ān which have not been included otherwise.

3A1.81 Qur'ānic Predictions

3A1.82 Qur'ānic Jurisprudence (Fiqh al Qur'ān: فقه القرآن)

3A1.83 Qur'ānic Orders (Ahkam al Qur'ān: احكام القرآن)

3A1.9 [Unassigned]

3A2Hadith

Class here comprehensive works on Hadith

3A2.1 Principles of Hadith (اصول الحديث)

3A2.11 Terminology of Hadith Science

3A2.12 Kinds of Hadith

3A2.121 Sahih (Authentic: صحيح)

3A2.122 Hasan (Fair: حسن)

3A2.123 Dha'īf (Weak: ضعيف)

3A2.124 Kinds by Tradition (رواية)

3A2.1241 Munqata' (Broken: منقطع)

3A2.1242 Mu'allaq (Suspended: معلق)

3A2.1243 Maqtū' (interrupted: مقطوع)

3A2.1244 Mursal (Incomplete: مرسل)

3A2.1245 Mutawātir (Continuous:
(متواتر)

3A2.125 Kinds by Context (درایة)

3A2.1251 Gharib (Unfamiliar: غریب)

3A2.1252 Mushkil (Ambiguous: مشکل)

3A2.1253 Shazh (Singular: شاذ)

3A2.1254 Ahād (Isolated: احاد)

3A2.13 Science of Names of Persons ('Ilm Asmā' al-
Rijāl: علم اسماء الرجال)

3A2.14 Authentication of Genuineness by Tradition
(Riwayah: رواية)

3A2.15 Authentication of Genuineness by Contextual
Analysis (Dirayah: درایة)

3A2.151 Archaic Words of Traditions

3A2.152 Traditions Embellished by Falsehood
(Talfeeq: تلفیق)

3A2.16 Interpretation of Ahādith (Ta'wīl al Ahādith)

3A2.17 Science of Obscure Causes (Ilm 'ilal al
Ahādith)

3A2.18 Science of Differentiation (Ilm al Mukhtalaf al
Ahādith)

3A2.2--3A2.8 Collections of Hadith

3A2.2 Books of Hadith --- Sihāh (Authentic Books of Hadith: (صحيح)

3A2.21 Six Authentic Books of Hadith (Sihāh Sittah: (صحيح ستة)

3A2.211 Sahih Bukhari

3A2.212 Sahih Muslim

3A2.213 Sunan Abu Dawūd

3A2.214 Jami‘ Tirmizi

3A2.215 Sunan Nasa’i

3A2.216 Sunan Ibn Majah

3A2.22 Other Books of Hadith --- Sihah

3A2.221 Mu’atta Imam Malik

3A2.222 Sahih Abu ‘Uwanah

3A2.223 Sahih al-Munqata‘ of Ibn al-Sakan

3A2.224 Sahih Ibn Hibban

3A2.225 Sahih Muhammad Ibn Ishāq

3A2.226 Al-Munqata‘ fi Alahkām by Ibn al-Jarūd

3A2.227 Al-Munqata‘ fi Alathar by Qasim Ibn
Asbagh

3A2.3 Books of Hadith --- Masānīd (Books of Hadith arranged according to their Transmitters)

3A2.4 Books of Hadith --- Sunan (Books of Hadith arranged according to Companion of the Prophet)

3A2.5 Books of Hadith --- Mu‘jam (Books of Hadith arranged alphabetically by Names)

3A2.6 Books of Hadith --- Other Kinds (Including Jawami‘, Zawāid, Musannafāt and Musalsalāt)

3A2.7 Special Collections of Hadith

Use area and language Tables where necessary.

3A2.71 Collections of Hundred Ahādith (Mi‘atīn)

3A2.72 Collections of Forty Ahādith (Arba‘īn)

3A2.73 Collections of Discourse Ahādith (Amāliyy)

3A2.74 Collections of Unfamiliar Ahādith (Mushkil al Hadith)

3A2.75 Collections of Specific Kinds of Hadith

3A2.751 Ahādith-e-Qudsiyy

3A2.752 Ahādith-e-Mutawatir (Undoubted)

3A2.753 Ahādith-e-Mashhūr (Famous: مشهور)

3A2.754 Ahādith-e-Mu‘allal (Affected by Infir-
mity: معلل)

3A2.755 Ahādith-e-Mukhtalaf (Having Some Variation)

3A2.756 Ahādith-e-Naskh (Al-Nasikh wa Al-Mansūkh: Abrogating and Abrogated)

3A2.757 Ahādith-e-Maudhoo‘ (Fabricated or Forged: موضوع)

3A2.758 Fiqh al-Ahādith (Specific Jurisprudence Derived Specifically from Hadith)

3A2.7581 Ahādith al-Ahkaam (Legal Orders derived from Hadith)

3A2.759 Tibb al-Nabawiy (Collections of / derived from Ahādith on Medicine)

3A2.8 Other Collections of Hadith

Class here collections of Hadith that have not been treated elsewhere.

3A2.81 Collections of Hadith on Predictions

3A2.82 Collections of Hadith on Trials (Fitan فتن)

3A2.83 Collections of Hadith on Dajjāl /Anti Christ (دجال)

3A2.9 History of Compilation of Hadith

3A3Shiite Hadith

Divide like 3A2.2--3A2.9: Collections of Hadith

3A4Hadith of Other Sects

Divide like 3A2.2--3A2.9: Collections of Hadith

3A5Ijmaa'

3A6Qiyās

3A7Other Sources of Islamic Knowledge

3A7.1 Istihsān (Preference: استحسان)

3A7.2 Istislāh (General Benefit: استصلاح)

3A7.3 Istishāb (Precedence: استصحاب)

3A7.4 Fatwa (Judgment) by Sahabi

3A7.5 T 'arudh and Tarjeeh (Clash and Preference: تعارض و ترجيح)

3A7.6 'Urf wa al 'Adah (Recognized Precedence and Customs: عرف والعادة)

3A7.7 Ijtihād and Taqlīd (Personal Reasoning and Obedience to Authority: اجتهاد و تقليد)

4A0-4A9 Sīrah (The Life of Prophet Muhammad SAW, his Family and Companions)

4A0Comprehensive Works

Class here comprehensive works on Sīrah , including Na't (نعت)

4A0.01-09 Standard Subdivisions

4A0.91 Sīrah by Muslim Writers of Early Period of Islamic History (First Two Centuries)

4A0.92 Sīrah by Muslim Writers of First Middle Period of Islamic History (Third to Fifth Centuries)

4A0.93 Sīrah by Muslim Writers of Second Middle Period of Islamic History (Sixth to Eighth Centuries)

4A0.94 Sīrah by Muslim Writers of Third Middle Period of Islamic History (Ninth to 10th Centuries)

4A0.95 Sīrah by Muslim Writers of First Later Period of Islamic History (11th to 12th Centuries)

4A0.96 Second Later Period of Islamic History (13th & First Half of 14th Centuries)

4A0.97 Sīrah by Contemporary Muslim Writers (Second Half of 14th Century to date)

4A0.98 Sīrah by Non-Muslim Writers in Favor of Prophet Muhammad (SAW)

4A0.99 Sīrah by Non-Muslim Writers Against Prophet Muhammad (SAW)

4A1 Prophet Muhammad (SAW) in Previous Religions and Scriptures

4A1.1 Prophet Muhammad (SAW) in Jewish Religious Teachings and Scriptures

4A1.2 Prophet Muhammad (SAW) in Christian Religious Teachings and Scriptures

4A1.3 Prophet Muhammad (SAW) in Parsi Religious teachings and Scriptures

4A1.4 Prophet Muhammad (SAW) in Hindu Religious teachings and Scriptures

4A1.5 Prophet Muhammad (SAW) in Buddha Religious teachings and Scriptures

4A1.6 Prophet Muhammad (SAW) in Sikh Religious teachings and Scriptures

4A1.7 Prophet Muhammad (SAW) in Other Religious teachings and Scriptures

4A2 The Life of Prophet Muhammad (SAW) Before Announcement of Prophet-hood

4A2.1 Dreams of Prophet Muhammad's (SAW) Mother, Āmina relating to her Son.

4A2.2 Birth of Prophet Muhammad (SAW)

4A2.3 The Name of Prophet Muhammad (SAW)

4A2.4 The Paternal Relations of Prophet Muhammad (SAW)

4A2.41 The Patrons of Prophet Muhammad (SAW)

4A2.5 The Maternal Relations of Prophet Muhammad (SAW)

4A2.6 The Childhood, Youth and Maturity of Prophet Muhammad (SAW)

4A2.7 The Marriage of Prophet Muhammad (SAW) with Khadījah

4A2.8 General Perception and Reputation of Prophet Muhammad (SAW)

4A2.9 Trade Travels and other Occurrences in Makkah

4A3 The Life of Prophet Muhammad (SAW) After Announcement of Prophet-hood in Makkah

4A3.1 Travels to and Spending Time in Hira Cave

4A3.2 First Revelation (Wahy) and Announcement of Prophet-hood

4A3.21 Meeting of Prophet with Warqa Ibn Naufal

4A3.22 Secret Invitation towards Islam and First Muslims

4A3.23 Activities in Dar al-Arqam

4A3.3 Open Invitation towards Islam and After Effects

4A3.31 Boycott of Quraish and She‘b Abi Tālib

4A3.4 Individual Preaching Activities

4A3.5 Collective Preaching Activities

4A3.51 Travel to Tāif

4A3.6 Isrā’ wa al- Me‘rāj (Travel to Aqsā Mosque and to Heavens)

4A3.7 Bai‘ah al-Uqba

4A3.71 Mus‘ab Ibn Umair as First Ambassador of Islam (in Madīnah)

4A3.72 Bai‘at al-Uqba- I

4A3.73 Bai‘at al-Uqba- II

4A3.74 Invitation to Madīnah Immigration

4A3.8 Migration to Madīnah

4A3.9 Arrangement of Handing Over the belongings of Makkah People

4A4 The Life of Prophet Muhammad (SAW) in Madīnah

4A4.1 Reception of Prophet Muhammad (SAW) in Madīnah

4A4.2 Treaty Between Prophet Muhammad (SAW) and Jews of Madīnah

4A5 Prophet Muhammad (SAW) in Battlefield (Holy Wars: Ghazwāt wa Sarāyah)

Class here Comprehensive Works on Battles of Prophet Muhammad (SAW)

4A5.01 Pre-Badr Battles and Expeditions

Class here works on different small battles before greater Badr war.

4A5.1 Greater Badr War (Ghazwa al-Badr al-Kubra: غزوة بدر الكبرى)

4A5.11 Wars between Greater Badr and Uhud

4A5.2 Uhud War

4A5.21 Wars between Uhud and Ahzāb

4A5.3 Ahzāb / Khandaq War

4A5.31 Wars between Ahzāb and Banu Quraiza War

4A5.4 Banu Quraiza & Banu Mustaliq Wars

4A5.41 Wars between Banu Quraiza and Hudaibiya Treaty

4A5.5 Hudaibiya Treaty

4A5.51 Bai‘t Ridhwan (بيعت رضوان)

4A5.6 Makkah Conquest

4A5.61 Wars between Hudaibiya Treaty & Hunayn War

4A5.7 Hunayn War

4A5.8 Tabūk War

4A5.9 Other Wars

4A6 Personality & Family Life and Later Occurrences of Prophet Muhammad (SAW)

4A6.1 Personal Appearance

4A6.2 Personal Qualities, Virtues and Properties

4A6.4 Moral Values

4A6.5 Family Life

4A6.51 Marriages

4A6.52 Polygamy

4A6.521 Islamic Point of View on Polygamy of Prophet Muhammad (SAW)

4A6.522 In opposition to Polygamy of Prophet Muhammad (SAW)

4A6.53 With his Wives (Azwāj Mutahharāt: ازواج مطهرات)

4A6.54 With his Children

4A6.56 With his in-Laws

4A6.6 Hijja al-Wida' (حجة الوداع)

4A6.7 Sermons, Letters and Missions

4A6.71 Sermons / Addresses

4A6.711 Sermon of Hijja al-Wida' (حجة الوداع)

4A6.72 Letters to Heads of States

4A6.73 Missions

4A6.731 Missions / Delegations Sent by Prophet (SAW)

4A6.732 Missions / Delegations Came to Prophet (SAW)

4A6.8 Last Illness, Death and Funeral

4A6.9 Other Occurrences

4A7 Family of Prophet Muhammad (SAW)

4A7.1 Wives (Azwāj Mutahharāt) / Ummahāt al-Mu'minīn (Mothers of Muslims: امهات المؤمنين)

4A7.11 Khadījah al-Kubra

4A7.12 Saudah Bint Zam'ah

4A7.13 Ayesha Bint Abu Bakr

4A7.14 Umm e Salma

4A7.15 Zainab Bint Jahsh

4A7.16 Hafsa Bint Umar

4A7.17 Safiyah Bint Huyaeiy

4A7.18 Umm e Habibah

4A7.19 Maria Qibtiyah

4B7.11 Zainab Bint Khuzaymah

4B7.12 Maymoonah Bint Harith

4B7.13 Juwayriyah Bint Harith

4A7.2 Children of Prophet Muhammad (SAW)

4A7.21 Zainab Bint Muhammad (SAW)

4A7.22 Umm e Kulthoom Bint Muhammad (SAW)

4A7.23 Umm e Ruqayyah Bint Muhammad (SAW)

(4A7.24) Fatima Bint Muhammad (SAW)

Class Fatima Bint Muhammad (SAW) under 4A7.35

4A7.25 Qasim Ibn Muhammad (SAW)

4A7.26 Ibrahīm Ibn Muhammad (SAW)

4A7.27 Al-Tayyib Ibn Muhammad (SAW)

4A7.28 Al-Taahir Ibn Muhammad (SAW)

4A7.3 Ahl e Bayt / Āl (Family, اهل البيت / آل رسول) of Prophet Muhammad (SAW)

4A7.31 Ali Ibn Abi Talib

4A7.32 Hasan Ibn Ali

4A7.33 Hussain Ibn Ali

4A7.331 Ali Ibn Hussain

4A7.332 Muhammad Ibn Ali al-Baqir

4A7.333 Muhammad Ibn Ali al-Baqir

4A7.34 Ja‘far Ibn Muhammad al-Sadiq

4A7.341 Musa Ibn Ja‘far al-Kazim

4A7.342 Ali Ibn Musa al-Ridhaa

4A7.343 Muhammad Ibn Ali al-Taqi

4A7.344 Ali Ibn Muhammad al-Naqi

4A7.345 Hasan Ibn Ali al-‘Askari

4A7.346 Muhammad Ibn al- Hasan

4A7.347 Muhammad Ibn al- Hasan

4A7. 3471 Hujjah (the Authority)

4A7. 3472 Muntazar (the Awaited / Expected)

4A7. 3473 Mahdiy

4A7.35 Fatimah Bint Prophet Muhammad (SAW)

4A7.351 Fourteen Infallibles

(Prophet Muhammad (SAW), Fatimah and 12 Imams)

4A7.352 Zainab Bint Ali

4A7.353 Sukainah Bint Hussain

4A7.36 Martyrs of Karbalā

4A8Sīrah of Companions of Prophet Muhammad (SAW)

Class here comprehensive works on Sīrah of companions of Prophet Muhammad (SAW)

4A8.1 Abu Bakr (for Works as Caliph, class in 9A4.3)

4A8.2 Umar (for Works as Caliph, class in 9A4.4)

4A8.3 ‘Uthmān (for Works as Caliph, class in 9A4.5)

4A8.4 Ali (for Works as Caliph, class in 9A4.6)

4A8.5 ‘Ashrah Mubasharah (Ten who were told to go Heaven Hereafter)

Class works on Abu Bakr, Umar, ‘Uthmān and Ali in
4A8.1-4A8.4

4A8.51 Talha Ibn ‘Ubaidullah

4A8.52 Zubair Ibn al-‘Awwam

4A8.53 ‘Abd al-Rahmaan Ibn ‘Auf

4A8.54 S‘ad Ibn Abi Waqās

4A8.55 S‘aeed Ibn Zayd

4A8.56 ‘Ubaidah Ibn al-Jarrāh

4A8.6 Other Companions

4A8.61 Muhajirīn

(4A8.62) Unassigned

(4A8.63) Unassigned

(4A8.64) Unassigned

(4A8.65) Unassigned

4A8.66 Ansār

4A8.7 Sahābiyāt

4A9Tābi‘īn (تابعين) & Tab‘e Tābi‘īn (تابع تابعين)

4A9.1 Tābi‘īn (تابعين)

4A9.5 Tab‘e Tābi‘īn (تابع تابعين)

5A0-5A9 Islamic Jurisprudence (فقه, Fiqh), Islamic Law & Social Sciences

5A0.01-09 Standard Subdivisions

5A1 Principles of Islamic Jurisprudence (Usūl al-Fiqh al-Islamiy: أصول الفقه الاسلامي)

5A1.1 Primary Sources of Islamic Jurisprudence

5A1.11 Kitab (Qur’ān)

5A1.12 Sunnah (Words, Actions of and Allowances by Prophet)

5A1.13 Ijma‘ (Consensus of Ummah)

5A1.14 Qiyās (Analogy)

5A1.2 Secondary Sources of Islamic Jurisprudence

5A1.21 Istihsān (Preference)

5A1.22 Istislāh (General Benefit)

5A1.23 Istishāb (Precedence)

5A1.24 Fatwa (Judgment) by Sahabi

5A1.25 T ‘arudh and Tarjīh (Clash and Preference)

5A1.26 ‘Urf wa al ‘Ādah (Recognized Precedence and Customs)

5A1.27 Ijtihād and Taqlīd (Personal Reasoning and Obedience to Authority)

5A1.28 Other Sources

5A1.3 Comparative Principles of Islamic Jurisprudence

5A2 Composite Life Affairs (Mu‘āmlāt, المعاملات الاجتماعية)

5A2.1 Schools of Islamic Jurisprudence

5A2.121 Fiqh Hanafiy

5A2.122 Fiqh Shāfi‘y

5A2.123 Fiqh Mālikiy

5A2.124 Fiqh Hanmbaliy

5A2.125 Fiqh Ja‘fariy

5A2.126 Fiqh Salafiya

5A2.127 Fiqh Ibn Taimiyah

(5A2.128) Unassigned

5A2.129 Other Fiqh

5A2.2 Persons, Domestic and Family Law

5A2.21 Persons

5A2.211 Status

5A2.2111 Absence and presumption of death

5A2.2112 Missing persons

5A2.2113 Capacity and Disability

5A2.212 Special Groups of Persons

5A2.2121 Aliens

5A2.2122 Minors

5A2.2123 Unborn Children

5A2.2124 Other Special Groups of Persons

5A2.21241 Juristic Persons

5A2.213 Women

5A2.2131 Women before Islam

5A2.2132 Women in Islam

5A2.2133 Status of Women in Islam

5A2.2134 Freedom of Women Will in Islam

5A2.2135 Veil for Women in Islam

5A2.2136 Professional Life of Women in Islam including Armed Services

5A2.2137 Education for Women in Islam

5A2.2138 Other Topics of Women in Islam

5A2.214 Children

5A2.22 Domestic and Family Law

5A2.221 Premarital Affairs and Ceremonies, e.g., Engagement

5A2.222 Marriage

5A2.22201 Use of Modern Technologies and Social Media in Marriage, e.g., Telephone, Internet, email etc.

5A2.22202 Marriage Documentation

5A2.22203 Tajarrud (تجرد) in Islam

5A2.2221 Shighār (شغار) Marriage

5A2.2222 Sādiqah Marriage

5A2.2223 Marriage by Capture

5A2.2224 Marriage by Contract

5A2.2225 Interfaith Marriages (including marriages with ahl al-kitāb اهل الكتاب)

5A2.2226 Polygamy and Monogamy

5A2.2227 Mut‘ah,

Class Misyar and other temporary arrangements also here

5A2.2228 Folklore and Customs Related to Marriage Including Marriage Celebrations, Songs, Drum Beating, Hina, Jahaiz etc. (Area Table may be used with base number for particular geographic areas)

5A2.223 Husband and wife

5A2.2231 Married woman

5A2.22311 Dowry

5A2.2232 Parenting

5A2.22321 Legitimate and Illegitimate Coupling (between husband and wife)

5A2.22322 Human Fertilization

5A2.22323 Artificial Insemination, e.g., Test Tube

5A2.22324 Birth Control

5A2.22325 Adoption

5A2.22326 Guardianship

5A2.2233 Divorce

5A2.22331 Talāq al-Raj'iy

5A2.22332 Talāq al-Ba'in

5A2.22333 Reconciliation

5A2.22334 Halālah

5A2.22335 Khula‘

5A2.22336 Separation

5A2.223361 Mutual Release

5A2.223362 ‘Īlā’ (إيلاء)

5A2.223363 Zihār

5A2.223364 Li‘ān

5A2.223365 Faskh

5A2.223366 ‘Iddah

5A2.22337 Support of Divorced
Woman

5A2.22338 Children’s Responsi-
bility in case of Separation

5A2.22339 Delegation of Rights of
Divorce

5A2.23 Law of Inheritance

5A2.231 Legal Rights of Inheritance

5A2.2311 Consanguinity (Nasb)

5A2.2312 Affinity (Sabab)

5A2.2313 Patronage (Walā’)

5A2.232 Impediments of Inheritance

5A2.2321 Impediments due to Slavery

5A2.2322 Impediments due to Homicide

5A2.2323 Impediments due to Infidelity

5A2.2324 Impediments due to other Reasons

5A2.233 Exclusions from Inheritance

5A2.234 Computation of Inheritance Combinations and Shares

5A2.234 'Aul

5A2.234 Radd

5A2.235 Appendages of Succession

5A2.2351 Child of Mula'nah (Separated by Li'an)

5A2.2352 Illegitimate Child (Walad al-Zinā)

5A2.2353 Child Embryo in the Womb

5A2.2354 The Lost and Missing Persons

5A2.2355 Others

5A2.236 Classification of Heirs

5A2.237 Wills

5A2.238 Testamentary Bequests

5A2.3 Properties and Commercial Law

5A2.31 Property, Real Property, Personal Property

5A2.311 Right of Property

5A2.3111 Restraints and Alienations

5A2.3112 Interdiction

5A2.312 Possession

5A2.313 Special kinds of Property

5A2.3131 Alien Property

5A2.3132 Personal Property

5A2.314 Real Property, Land Tenure

5A2.3141 Ownership and Possession

5A2.31411 Horizontal Property Housing Condominium

5A2.3142 Acquisition of Property

5A2.31421 Prescription

5A2.31422 Partition

5A2.31423 Dower

5A2.31424 Vendors and Purchas- ers

5A2.31425 Forcible Entry and De-
tainer

5A2.31426 Eviction

5A2.31427 Landlord and Tenant

5A2.314271 Rent

5A2.31428 Mortgages

5A2.31429 Pre-emption

5A2.314291 Waqf (Land)

5A2.32 Commercial Law

5A2.321 Commerce Contracts

5A2.3211 Negotiable Instruments

5A2.322 Banking

5A2.3221 Bank Deposit

5A2.3222 Money

5A2.323 Loans

5A2.324 Debtor and Creditor

5A2.325 Interest

5A2.326 Surety and Guaranty

5A2.327 Sales, Condition Sales, Murābahah

5A2.328 Leases

5A2.329 Pledges

5A2.33 Investments

5A2.34 Maritime law

5A2.341 Rift law

5A2.342 Insurance Marine

5A2.35 Insurance Law

5A2.351 Insurance Policies

5A2.352 Indemnity Against Liability

5A2.353 Risk

5A2.36 Company Law (Associations, Partnership,
etc.)

5A2.361 Partnership

5A2.3611 Limited Partnership

5A2.3612 Mudhārabah

5A2.3613 Brokers

5A2.362 Corporation Law

5A2.3621 Finance

5A2.363 Special types of Corporations

5A2.3631 Stock Companies

5A2.364 Bankruptcy

5A2.3641 Fraudulent Conveyances

5A2.37 Intellectual Property

5A2.371 Authors and Publishers

5A2.38 Contract Law

5A2.381 Formation of Contract, including Khiyar

5A2.3811 Contractual Penalties

5A2.382 Parties to Contract

5A2.3821 Third Parties

5A2.3822 Impossibility of Performance

5A2.38221 Mistake

5A2.38222 Dolus

5A2.38223 Payment

5A2.38224 Breach of Contract

5A2.383 Discharge of Contracts (Faskh)

5A2.384 Remedies

5A2.385 Special types of Contract

5A2.3851 Perpetual Income Contracts

5A2.3852 Contracts for Work and Labor

5A2.3853 Barter

5A2.3854 Sales

5A2.386 Aleatory Contracts

5A2.3861 Speculation

5A2.3862 Unjust Enrichment

5A2.3863 Restitution

5A2.39 Torts

5A2.391 Special Torts

5A2.3912 Libel and Slander

5A2.392 Negligence

5A2.3921 Proximate Cause

5A2.393 Strict Liability

5A2.3931 Liability for Animals

5A2.3932 Product Liability

5A2.394 Reparation

5A2.4 Constitutional Law

5A2.41 Retroactive Law

- 5A2.42 Separation of Powers
- 5A2.43 Public Policy / Public Law
- 5A2.44 Organs of the Government
 - 5A2.441 Referendum
 - 5A2.442 Recall
 - 5A2.443 Judicial Power
 - 5A2.444 Executive Power
- 5A2.45 Special Constitutional Guarantees
 - 5A2.451 Civil Rights
 - 5A2.4512 Nationality and Citizenship
 - 5A2.452 Right of Privacy
 - 5A2.453 Right of Life
 - 5A2.454 Liberty of Contract
 - 5A2.455 Liberty of Religion
 - 5A2.459 Particular Groups
 - 5A2.4591 Minorities
 - 5A2.4592 Political Refugees
- 5A2.46 Election Law
 - 5A2.461 Poll Tax

5A2.5 Judiciary

5A2.51 Court Organization

5A2.511 Juridical Process

5A2.52 Civil Procedure

5A2.521 Evidence

5A2.5211 Documentary Evidence

5A2.5212 Legal Instruments

5A2.5213 Silence

5A2.53 Advisory Opinions

5A2.531 Judicial Opinions

5A2.54 Actions and Defenses

5A2.55 Notaries

5A2.56 Medical Jurisprudence

5A2.57 Executions

5A2.58 Compromise

5A2.581 Arbitration and Award

5A2.582 Attachment and Farnishment

5A2.5821 By Special Branch of Industry , A-Z

5A2.583 Imprisonment for Debt

5A2.6 Criminal Law

5A2.61 Criminal procedure

5A2.611 Indictments

5A2.6111 Nullity

5A2.612 Criminal Evidence

5A2.6121 Presumptions

5A2.613 Witnesses

5A2.6131 Accomplices

5A2.614 Criminal Judgments

5A2.62 Criminal liability

5A2.621 Criminal Intent

5A2.622 Motive

5A2.623 Defenses (Including Penance)

5A2.6231 Drunkenness

5A2.63 Justification

5A2.631 Self Defense, Including Penance

5A2.632 Plastic Surgery

5A2.633 Necessity of Self Help

5A2.64 Type of offenses

5A2.641 Offenses Against the Person

5A2.6411 Homicide

5A2.6412 Murder

5A2.6413 Abortion

5A2.6414 Sex Crimes

5A2.64141 Rape

5A2.64142 Adultery

5A2.64143 Khalwat

5A2.642 Offenses Against Personal Liberty & Integrity of the Home

5A2.643 Offenses Against Reputation

5A2.644 Offenses Against Property

5A2.6441 Larceny

5A2.6442 Usury

5A2.6443 Robbery

5A2.645 Offenses Against State and Public Order

5A2.6451 Political Crimes and Offenses

5A2.646 Offenses Against Public Administration

5A2.6461 Bribery

5A2.6462 Teaching Religion in Public without Permission

5A2.647 Offenses Against or Connected with Religion

5A2.6471 Apostasy

5A2.6472 Heresies

5A2.6473 Takfir, Blasphemy, Kufr

5A2.648 Offenses Against Public Convenience and Morality

5A2.6481 Forfeiting of Jama'at Prayer

5A2.6482 Public Day Eating During Ramadhān

5A2.6483 Drinking Wine or any other Khumr

5A2.6484 Gambling

5A2.65 Punishment

5A2.651 Sentencing

5A2.6511 Aggravating Circumstances

5A2.65111 Recidivists

5A2.6512 Extenuating Circumstances

5A2.652 Hadd

5A2.6521 Capital Punishment

5A2.6522 Stoning

5A2.6523 Qisas Talionis

5A2.653 Ta'zir

5A2.6531 Imprisonment

5A2.66 Suspending Prosecution or Execution of Sentence

5A2.661 Pardon

5A2.67 Compensation

5A2.671 Diyat

5A2.7 International Law

5A2.71 International Obligations

5A2.711 Treaties

5A2.712 Alliances

5A2.72 Naval Law

5A2.73 War

5A2.731 Prisoners of War

5A2.732 Booty

5A2.74 Violation of Sovereignty

5A2.75 Espionage

5A2.8 [Unassigned]

5A2.9 History of Islamic Law

5A2.91 Islamic Law during the Period of Prophet Muhammad (SAW)

5A2.92 Islamic Law during the Period of Khulafā al-Rāshidīn

5A2.93 Islamic Law during the Period of Banu Umayyad

5A2.94 Islamic Law during the Period of Banu Abbās

5A2.95 Islamic Law during the Later Periods

5A2.96 Islamic Law in Different Muslim Governments

Use standard subdivisions and tables for particular dynasties and geographic areas where necessary.

5A3 Islamic Politics

5A3.1 Systems of Governments in Islam

5A3.11 Khilāfah (الخلافة)

5A3.12 Democracy in Islam

5A3.13 Rights and Responsibilities of Khalīfah

5A3.14 Khurūj Against Khalīfah

5A3.15 Contemporary Government Systems and Islam

5A3.16 Islamic State vs. Muslim State

5A3.2 Political Process in Islam

5A3.21 Political Parties in Islam / Islamic State

5A3.22 Islamic Movements in different Periods and States

Use standard subdivisions and tables for particular dynasties and geographic areas where necessary.

5A3.3 Civil & Political Rights in Islam

5A3.3 Civil & Political Rights of Muslims in Islamic State

5A3.3 Civil & Political Rights of Minorities in Islamic State

5A3.4 Expansion of Islamic State & Colonization

5A 3.5 Slavery & Emancipation in Islamic State

5A 3.6 International Relations

5A 3.7 Legislation & Legislative Process

5A4Islamic Economics

5A4.1 Labor Economics

5A4.2 Financial Economics

- 5A4.21 Principles of Earning
- 5A4.22 Principles of spending
- 5A4.23 Principles of wealth Circulation
- 5A4.24 Principles of wealth Circulation
- 5A4.25 Islamic Banking
- 5A4.26 Usuary
- 5A4.3 Economics of Land & Energy
- 5A4.4 Cooperatives
- 5A4.5 Islamic Economy and Contemporary Economic Systems
 - 5A4.51 Islamic Economy and Socialist Economic Systems
 - 5A4.52 Islamic Economy and Capitalist Economic Systems
 - 5A4.53 Islamic Economy and Communist Economic Systems
 - 5A4.54 Islamic Economy and Other Contemporary Economic Systems
- 5A4.6 Public Finance
- 5A4.7 International Economics
- 5A4.8 Production
- 5A4.9 Macroeconomics & Related Topics

5A5Islamic Administrative / Management & Military Sciences

- 5A5.1 Public Administration
- 5A5.2 General Considerations
- 5A5.3 Specific Fields of Public Administration
- 5A5.4 Administration of Economy & Environment
- 5A5.5 Military Science
- 5A5.6 Foot Forces & Warfare
- 5A5.7 Mounted Forces & Warfare
- 5A5.8 Air & Other Specialized Forces
- 5A5.9 Sea (Naval) Forces & Warfare

5A6Islam, Sociology and Social Work

- 5A6.1 Sociology & Anthropology
 - 5A6.11 Culture, Social Groups & Institutions
 - 5A6.12 Social Interaction & Processes
- 5A6.2 Social Welfare
- 5A6.3 Social Problems & Services
- 5A6.4 Criminology
- 5A6.5 Penal & Related Institutions
- 5A6.6 Associations

5A6.7 General Clubs

5A6.8 Insurance

5A6.9 NGOs

5A7Islamic Education

5A7.1 Schools & Activities

5A7.2 Elementary education & Secondary education

5A7.21 Elementary education & Secondary education

5A7.22 Secondary education

5A7.3 Adult Education

5A7.4 Special Education

5A7.5 Religious Education and Institutions

5A7.6 Curricula

5A7.7 Higher Education

5A7.8 Public Policy and Responsibility of Islamic State in Education

5A7.9 Informal Education

5A7.91 Home Education

5A7.92 Online Education

5A7.93 Other Ways of Informal Education

5A8Islamic Commerce & Communications

5A8.1 Internal Commerce (Domestic Trade)

5A8.11 National Trade Policy

5A8.12 Taxation and Tariff

5A8.13 Stock Market and other Commercial Institutions

5A8.15 Trade Unions

5A8.2 International Commerce (Foreign Trade)

5A8.21 International Trade Policy

5A8.22 Taxation, Duties and Rebates on Export

5A8.23 Taxation, Duties and Rebates on Import

5A8.3 Postal Communication

5A8.4 Communications Telecommunication

5A8.5 Rail & Road Transportation

5A8.6 Inland Waterway & Ferry Transportation

5A8.7 Water, Air, Space Transportation

5A8.8 Ground Transportation Across International Borders

5A8.9 Metrology & Standardization

5A9Islamic Customs and Folklore

- 5A9.1 Costume & Personal Appearance
- 5A9.2 Customs of Life Cycle & Domestic Life
- 5A9.3 Islamic Civilization and Arts
- 5A9.4 General Customs
- 5A9.5 Etiquette (Manners)
- 5A9.6 Folklore
- 5A9.7 Customs of War & Diplomacy

6A0 Tasawwuf / Sufism (Mysticism) in Islam

6A0 Comprehensive Works

6A0.01-09 Standard Subdivisions

6A1 Basic Concepts and Philosophy of Sufism

6A1.1 Islamic Sources of Sufism

6A1.2 Foreign Sources of Sufism

6A1.21 Greek Sources

6A1.22 Christian Sources

6A1.23 Neoplatonian Sources

6A1.23 Eastern Sources (Ishrāq)

6A1.3 Comparative Sufism

6A1.4 Terminology of Sufism

6A1.41 Shatahāt

6A1.411 Theopathic Utterances

6A1.412 Isharāt (Symbolic Utterances)

6A1.42 Khawatir

6A1.421 Purification of Thoughts

6A1.422 Divine Proceedings of Truth

6A1.43 Tawariq (Musings of Falsehood)

6A1.44 Talwīhāt (Elucidation)

6A1.45 Talwīn

6A1.46 Tamkīn

6A1.47 Sufi Manners and Customs

6A2Sufi Journey -- Evolution

6A2.1 Maqamāt (Stations)

6A2.11 Taubah (Conversion / Return)

6A2.12 Wara‘ (Fear of God)

6A2.13 Zuhd (Renunciation)

6A2.14 Faqr (Poverty)

6A2.15 Sabr (Patience)

6A2.16 Tawakkul (Trust in God)

6A2.17 Ridhā (Quietism)

6A2.2 Ahwāl (States)

6A2.21 Mushāhdah (Contemplation)

6A2.22 Qurb (Proximity)

6A2.221 Tadani (Approach)

6A2.23 Uns (Loving and Familiarity with God)

6A2.231 Familiarity with God

6A2.232 Loving God

6A2.24 Shauq (Longing)

6A2.25 Khauf (Fear)

6A2.26 Imtinān (Satisfaction)

6A2.261 Sense of Security

6A2.262 Sense of Dependence

6A2.27 Yaqīn (Certitude)

6A2.28 Firāq (Depart)

6A2.281 Mawāqif (Spiritual Stayings)

6A2.282 Tajalli (Illumination)

6A2.283 Jazb (Rapture)

6A2.284 Fanā (Self effacement)

6A2.285 Baqā (Self Subsistence)

6A2.29 Other Mystical Stages

6A2.291 Faqd (Selfness)

6A2.292 Saqr (Intoxication)

6A2.293 Sahw (Sobriety)

6A2.294 Al-Hiyām (Grievous Bewilderment)

6A2.295 Al-Hubūr (Pleasure)

6A2.296 Tajauhar (Essentialization)

6A2.297 Tabaddul (Substitution)

6A2.298 Tahawwul (Transmission)

6A2.299 Wasl (Reaching Destination / Union
with God)

6A3 Sufi Doctrines

6A3.1 Wahdat al-Wujūd (Ontological Monism)

6A3.11 Secrets of Ana al-Haqq

6A3.2 Wahdat al-Shuhūd (Phenomenological Monism)

6A3.3 Tajrīd and Tafrīd (Abstraction and Isolation)

6A3.4 Mulāmasah and Hulūl (Contact and Mutual Permeation)

6A3.41 Tanāsukh (Metempsychosis)

6A3.5 Al-A ‘yān al-Thābitah (Latent Realities)

6A3.6 Nature of the Universe and Perfection

6A3.7 Other Doctrines

6A3.71 Esoteric and Exoteric

6A3.72 Ta’wīl

6A3.73 Concept of Creation

6A3.74 Concentration and Separation

6A3.75 Nūr-e-Muhammadiyah (Pre Existence of the
Soul of the Prophet Muhammad SAW)

6A3.8 Doctrinal Schools of Sufism

6A3.81 Qassāriyah

6A3.82 Muhāsibiyah

6A3.83 Hakīmiyah

6A3.84 Kharrāziyah

6A3.85 Junaidiyah

6A3.86 Hallājiyah

6A3.87 Khafīfiyah

6A3.88 More Schools

6A3.881 Kazarūniyah

6A3.882 Ghazāliyah

6A3.883 Ishrāqiyah

6A3.884 Hātimiyah

6A3.885 Kuniyāwiyah

6A3.886 Sab‘īniyah

6A3.89 Rijāl al-Ghaib

6A3.891 Qutb

6A3.892 Abdāl

6A3.893 Autād / ‘Umūd

6A3.894 Nuqabā’

6A3.895 Umanā’

6A3.896 Abrār

6A3.897 Other Rijāl al-Ghaib

6A4 Characteristic Features of Sufism

6A4.1 Tasawwur-e-Shaikh

6A4.11 Bay‘ah (Bay‘at)

6A4.12 Conception of Sharī‘ah, Taīrqat, Haqīqat and
Perfect Realization of Truth

6A4.2 Conception of Shaikh and Majzūb

6A4.3 Zandaqah & Tafrāqah

6A4.31 Zandaqah

6A4.32 Tafrāqah

6A4.4 Futuwwah and Muruwwah

6A4.41 Futuwwah (Spiritual Manliness)

6A4.42 Muruwwah (Virility)

6A4.5 Sufi Practices

6A4.51 Riyādah

6A4.52 Mujāhidah

6A4.53 Istighrāq

6A4.54 Muraqabah

6A4.55 Zikr

6A4.56 Wird

6A4.57 Periodic Retreat

6A4.571 ‘Uzlah

6A4.572 Khalwah

6A4.573 Arba‘īniyah

6A4.58 Samā‘

6A4.59 Wajd

6A4.6 Mystical Sciences

- 6A4.61 'Ilm al-Asrār
- 6A4.62 'Ilm al-Asrār al-Hurūf
- 6A4.63 'Ilm al-Qulūb
- 6A4.64 Kashf
- 6A4.65 Karāmat
- 6A4.66 Dast-e-Ghaib (Hidden Hand)
- 6A4.67 'Ilm Jafr and Jāmi

6A4.7 Sulūk and Adab

- 6A4.71 Self Examination
- 6A4.72 Examination of Conscience
- 6A4.73 Self Discipline
- 6A4.74 Self Command
- 6A4.75 AL-Munjiāt wa al-Muhlikiyāt
- 6A4.76 Malfūzāt
- 6A4.77 Maktūbāt

6A4.8 Moral Exhortation

- 6A4.81 Parables and Stories
- 6A4.82 Wasāyā

6A5 Sufi Orders

6A5.1--- 6A5.2 Major Orders

6A5.1 Major Orders

6A5.11 Chistiyah

6A5.12 Qadriyah

6A5.121 Yemenite Branches of Qadriyah

6A5.122 Anatolian Branches of Qadriyah

6A5.123 Maghribiy Branches of Qadriyah

6A5.13 Suhrwardiyah 1

6A5.131 Jalāliyah

6A5.132 Jamāliyah

6A5.133 Maewāniyah

6A5.134 Muslimiyah

6A5.135 Damardāshiyah

6A5.136 Zainiyah

6A5.137 Sunbuliyah

6A5.138 Shujā‘iyah

6A5.139 Abhariyah

6A5.14 Suhrwardiyah--Khalwātiyah

6A5.141 Sālihiyah

6A5.142 Rahmānīyah

6A5.143 Taftazānīyah

6A5.144 Rahīmīyah

6A5.145 Turkish Branches of Khalwāṭīyah

6A5.146 Egyptian Branches of Khalwāṭīyah

6A5.15 Suhrwardīyah—Safawīyah

6A5.151 Bairāmīyah

6A5.152 Hamzawīyah

6A5.153 Jalwatīyah

6A5.16 Naqshbandīyah

6A5.161 Abbāsīyah

6A5.162 Ahrārīyah

6A5.163 Tājīyah

6A5.164 Barjanīyah

6A5.165 Tījānīyah

6A5.17 Rifa‘īyah

6A5.171 Harīrīyah

6A5.172 S‘adiyah / Jibāwīyah

6A5.173 Bāziyah

6A5.174 Mālikiyah

6A5.175 Habībiyah

6A5.176 Taghlabiyah

6A5.18 Burhāmiyah / Burhāniyah: Dasūqiyah

6A5.19 Ahmadiyah

6A5.2 More Major Orders

6A5.21 Shāziliyah

6A5.211 Jazūliyah

6A5.212 Maghribi Branches of Shāziliyah

6A5.213 Egyptian Branches of Shāziliyah

6A5.214 Moroccan Branches of Shāziliyah

6A5.215 Muhammadiyah

6A5.3 More Orders

6A5.31 Mawāliyah also Known as Farīsiyah

6A5.32 Kubrāwiyah

6A5.33 Shattāriyah

6A5.34 ‘Ulwaniyah

6A5.35 Adhamiyah

6A5.36 Saqatiyah

6A5.37 Uwaisiyah

6A5.38 Qushairiyah

6A5.39 Warith Ali Shahiyah

6A5.4 Extremist Sufi Orders

6A5.41 Qalandariyah

6A5.42 Bektāshiyah

6A5.43 N'imatallhiyah

6A5.44 Ibrāhīmiyah

6A5.45 Safā'iyah

6A5.46 Aujāghiyah

6A5.47 Khaksāriyah

6A5.48 Others

7A0-7A9 Comparative Religions and Sects

7A0 Comprehensive Works

Class here comprehensive works on Comparative religions

7A0.01-09 Standard Subdivisions

7A1 Sunnite Sects

7A1.1 Murji'ites

7A1.2 Jabriyah

7A1.3 Karramiyah

7A1.4 Mutarrifiyah

7A1.5 Zahīriyah

7A1.6 Sālimiyah / Sāhiliyah

7A1.7 Tafdhīliyah

7A1.8 Other Sunnite Sects

7A2Shi'ites

7A2.1 Kisanites

7A2.2 Zaidites

7A2.3 Imāmiyah

7A2.4 Ithna 'Ashriyah (Twelvers)

7A2.5 Extremist Sects of Shi'ites

7A2.6 Nusairies

7A2.7 'Ali Ilāhis

7A2.8 Other Extremist Shi'ites

7A3Ismā'ilites / Ismā'ilees

7A3.1 Batinites

7A3.2 Karmathians

7A3.3 Druses

7A3.4 Nizārīs

7A3.5 Musta‘lians

7A3.6 Bohras

7A3.7 Khojas

7A4Mu‘atazilites

7A4.1 Ghailaniyah

7A4.2 Huzailiyah

7A4.3 Thumamiyah / Tumamiyah

7A4.4 Jubba’iyah

7A4.5 Bahshsāmiyah

7A4.6 ‘Amriyah

7A4.7 Mu‘attilah

7A4.8 Other Mu‘atazilites

7A5Khārijites

7A5.1 Al-Muhakkimah

7A5.2 Azāriqah

7A5.3 Najadāt

7A5.4 ‘Atāwiyah

7A5.5 Baihasiyah

7A5.6 ‘Ibādiyah

7A5.7 ‘Uthmāniyah

7A5.8 Other Khārijites

7A6 Medieval and Modern Sect

7A6.1 Sects Derived From Sunnites

7A6.11 Salafīs

7A6.12 Mahdawiyah

7A6.13 Rawshaniyah

7A6.14 Dīn-i-Ilāhi

7A6.15 Dewbandīs

7A6.16 Barelwīs

7A6.17 Ahl al-Qur’ān

7A6.18 Ahl al-Hadith

7A6.19 Other Sunnite Sects

7A6.2-7A6.4 Sects derived from Shiites

7A6.21 Shabak

7A6.22 Kaba’is

7A6.23	Hurūfīs
7A6.24	Nuqtawīs
7A6.25	Nūr Bakhshiyah
7A6.26	Mahmūdiyyah
7A6.27	Akhbāriyah
7A6.28	Ijtihādiyyah
7A6.31	Shaikhiyah
7A6.32	Kashfiyah

7A6.5 Modernism

7A6.6 Islamic Movements

Class here reform movements, e.g., Ikhwān al-Muslimūn, Jama‘t-e-Islami, Tablīghī Jama‘t, etc. Use area table with base numbers.

7A7 Heretical Sects Derived from Islam

7A7.1 Believers in Lawlessness

7A7.2 Believers in Transmigration

7A7.3 Believers in Incarnation

7A7.4 Believers in Transmigration

7A7.5 Bahāism

7A7.6 Babism

7A7.7 Ahmadiyah

7A7.8 Dahriyah

7A7.9 Other Heretical Sects

7A8 Comparative Religions

7A8.1 Comprehensive Works on Comparative Religions

7A8.2 Judaism and Islam

7A8.3 Christianity and Islam

7A8.4 Hinduism and Islam

7A8.4 Buddhism and Islam

7A8.5 Sikhism and Islam

7A8.6 Other Religions and Islam

7A8.7 Divine Books

7A8.8 Concepts and Principles of War in Different Religions

7A8.81 Jewish Philosophy and Practice

7A8.82 Christian Philosophy and Practice

7A8.83 Hindu Philosophy and Practice

7A8.84 Budh Philosophy and Practice

7A8.85 Sikh Philosophy and Practice

7A8.86 Other Religions' Philosophy and Practice

7A8.9 Sacred Places of Other Religions

2A4.91 Synagogues

2A4.92 Churches

2A4.93 Temples

2A4.94 Gurdawaras (Sikh Temples)

2A4.95 Other Sacred Places

8A0-8A9 [Unassigned]**9A0-9A9 Religious History & Geography****9A1 Pre Islamic Religions**

9A1.1 History of Bani Israel

9A1.2 Judaic Religious History

9A1.3 Christian Religious History

9A1.4 History of Hinduism

9A1.5 History of Buddhism

9A1.6 Pre Islamic Religions of Arab

9A1.7 History of Other Religions

9A2 Biography

Class works on biography (Sīrah) of Prophet Muhammad (SAW), his family and his companions under 4A0-4A9

9A2.1 Muslim Rulers, including Heads of States, Governors, Prime Ministers Etc.

9A2.2 Muslim Religious Leaders

9A2.3 Muslim Politicians and Social Scientists

9A2.4 Muslim Military Persons and Martyrs

9A2.5 Muslim Scientists and Scholars

9A2.6 [Unassigned]

9A2.7 Special Persons of other Religions and Religions derived from Islam

9A2.8 Muslim Artists and Literary Persons

9A2.9 Muslim Historians and Explorers

9A3 Geography & Demography

9A3.1 Muslim Geography

9A3.11 Dictionaries & Gazetteers

9A3.12 Atlases & Maps

9A3.13 Travelling

9A3.14 Navigation

9A3.2 Chronology & Calendars

9A3.3 Archaeology, Paleography, Epigraphy, Numismatics, Papyrology & Heraldry

9A3.4 Muslim Population

9A3.5 Birth Statistics

9A3.6 Death Statistics

9A3.7 Morbidity Statistics

9A3.8 [Unassigned]

9A3.9 [Unassigned]

9A4 Early Islamic History: Year 609-661 A.D.

Class works on biography (Sīrah) of Prophet Muhammad (SAW) and his companions under 4A0-4A9

9A4.1 Arabian History before Islam

9A4.2 Islamic History in the Period of Prophet (SAW)

9A4.3 Islamic History in the Period of Abu Bakr Caliphate

9A4.4 Islamic History in the Period of Umar Caliphate

9A4.5 Islamic History in the Period of Uthmān Caliphate

9A4.6 Islamic History in the Period of Ali Caliphate

9A5 Banu Umayyad Dynasty: Year 661-750 A.D. & Year 711-1053 A.D.

9A5.1 Mu‘awiyah Ibn Abu Sufyan Period

9A5.2 Yazīd Bin Mu‘awiyah Period

9A5.21 Incident of Karbalā

9A5.22 Role of Imam Hussain (RA)

9A5.3 Dynasties of Mu‘awiyah Ibn Yazīd, Marwan Ibn Hakam, Abdullah Ibn Zubair & Abdul Malik Ibn Marwan

9A5.4 Dynasties of Walīd Ibn Abdul Malik & Sulaiman Ibn Abdul Malik

9A5.5 Dynasty of Umar Ibn Abdul Aziz

9A5.6 Dynasties of Yazīd Ibn Abdul Malik, Hishām Ibn Abdul Malik, Walīd Yazīd Ibn Abdul Malik, Yazīd Ibn Walīd Ibn Abdul Malik, Ibrahīm Ibn Walīd Abdul Malik & Marwan Ibn Muhammad & Marwan Ibn Hakam

9A5.7-- 9A5.9 Banu Umayyad and other Muslim Dynasties in Spain & Portugal

9A5.7 Early Muslim Spain

9A5.71 Pre-Muslim Spain

9A5.72 Musa Ibn Nusair

9A5.73 Tariq Ibn Ziyad

9A5.74 Abdul Aziz Ibn Musa

9A5.75 Ayub Ibn Habib and Other Amīrs before Abdur Rahmān Ibn Mu‘awiyah al-Dakhil

9A5.76 Abdur Rahmān Ibn Mu‘awiyah al-Dakhil Dynasty

- 9A5.77 Hishaam Ibn Abdur Rahmaan
- 9A5.78 Hakam Ibn Hishaam
- 9A5.79 Abdur Rahmaan II
- 9A5.81 Muhammad Ibn Abdur Rahmaan
- 9A5.82 Munzir Ibn Muhammad
- 9A5.83 Abdullah Ibn Muhammad
- 9A5.84 Abdur Rahmaan III
- 9A5.85 Hakam II Ibn Abdur Rahmaan III
- 9A5.86 Hishām II Ibn Hakam II and Others
- 9A5.87 Banu Hamūd, Banu Ibād and Others

9A5.9 Decline of Muslim Dynasty in Spain & Portugal

9A6 Banu Abbās Dynasty: Year 750-1258 A.D.

9A6.09 Take Over of Banu Abbās

- 9A6.1 Abu al-Abbās Abdullah Safāh
- 9A6.2 Abu Ja‘far Mansūr
- 9A6.3 Harūn al-Rashīd, Amīn al-Rashīd, Ma’mūn al-Rashīd,

9A6.4 Mu‘tasim Be-Allah, Wathiq Be-Allah, Mutawakkil ‘Ala-Allah, Muntasar Be-Allah, Must‘īn Be-Allah, Mu‘tazz Be-Allah,

9A6.5 Muhtadi Be-Allah, Mu‘tmid ‘Ala Allah, Mu‘tadhidd Be-Allah, Muktafi Be-Allah, Muqtadar Be-Allah, Quahir Be-Allah,

9A6.6 Rādhi Be-Allah, Muttaqui Le-Allah, Mutakaffi Be-Allah,

9A6.7 Mutī‘ Le-Allah, Ta’i‘ le-Allah, Qadir Be-Allah and Later Caliphs

9A6.8 Abbāsīd Dynasty in Egypt and other Regions

9A6.9 Decline of Abbāsīd Dynasty

9A7Islam and Muslims in Africa, Europe and America: Year 788-1900 A.D.

9A7.1 Egypt

9A7.11 Fatimid Dynasty in Egypt: Year 952-1171 A.D.

9A7.2 Islam and Muslims in other African Countries

(9A7.3) Unassigned

9A7.4 Islam and Muslims in Europe

(9A7.5) Unassigned

9A7.6 Islam and Muslims in America

9A8Islam and Muslims in Indo Pak Subcontinent and Rest of Asia: Year 650-1900 A.D.

9A8.1 Islam and Muslims in Indian Subcontinent.

9A8.11 Muhammad bin Qasim and Adjacent Period

9A8.12 Mahmūd Ghaznawi, Muhammad Ghauri,
Slaves, Khilji, Tughlaq and Lodhi Dynasties

9A8.14 Mahmūd Ghaznawi, Ghauri, Maids, Tughlaq
and Khilji

9A8.15 Mughal Dynasty

9A8.16 British India

9A8.2 Islam and Muslims in Central Asia

(9A8.3) Unassigned

9A8.4 Islam and Muslims in East Asia

(9A8.5) Unassigned

9A8.6 Islam and Muslims in Turkey

9A8.61 Ottoman Dynasty

(9A8.7) Unassigned

(9A8.8) Unassigned

9A8.9 Islam and Muslims in other parts of Asia

9A9 Contemporary Muslim World: Year 1900-- A.D.

9A9.1 Muslim Democracies in Asia

9A9.2 Muslim Dictatorships in Asia

- 9A9.3 Muslim Minorities in Asia
- 9A9.4 Muslim Democracies in Africa
- 9A9.5 Muslim Dictatorships in Africa
- 9A9.6 Muslim Minorities in Africa
- 9A9.7 Muslim Minorities in Europe
- 9A9.8 Muslim Minorities in America
- 9A9.9 Muslim Minorities in Australian Continent

Tables

Following tables have been supplemented with this system, mainly based on, but not exactly same as in DDC to achieve more specific options where necessary.

Table 1: Standard Subdivisions

- 01 Philosophy and Theory
- 02 Schools of Islamic Thought
 - 021 Fiqh Hanafiy
 - 022 Fiqh Shāfi'y
 - 023 Fiqh Mālikiy
 - 024 Fiqh Hanmbaliy
 - 025 Fiqh Ja'fariy
 - 026 Fiqh Salafiya

- 027 Fiqh Ibn Taimiyah
- [-- 028] Unassigned
- 029 Other Fiqh
- 03 Encyclopedias, Dictionaries, Concordances & Sources of Knowledge
 - 031 Encyclopedias, Dictionaries & Concordances
 - 032 Qur'ān & Qur'ānic Perspective
 - 033 Hadith & Hadith Perspective
 - 0324 Islamic Jurisprudence
- 04 Special Topics
- 05 Serial Publications
 - 051 Book Series
 - 052 Periodicals
- [-- 06] Unassigned
- 07 Education, Research and related topics
- 08 Islamic Civilization & Culture
- 09 History, Geography and Persons Treatment

Table 2: Geographic Areas, Historical Periods and Persons

- 1 Geographic Areas

- 11 Asia -- Middle East
- 12 Asia -- Central
- 13 Asia -- South
- 14 Asia -- Far East
- 15 Africa
- 16 Europe
- 17 North America
- 18 South America
- 2 Historical Periods
 - 21 Period of Prophet Muhammad (SAW)
 - 22 Period of Pious Caliphs (خلفاء الراشدين)
 - 23 Period of Umayyad Dynasty
 - 231 Period of Umayyad Dynasty in Spain
 - 24 Period of Abbāsīd Dynasty
 - 25 Period of Fatimid Dynasty
 - 26 Period of Uthmānīd Dynasty
 - 27 Period of Suljuk Dynasty
 - 28 Period of Mughal Dynasty
 - 29 Contemporary Period

-- 3 Persons

-- 31 Prophet Muhammad (SAW)

-- 32 Pious Caliphs (خلفاء الراشدين)

-- 32 Pious Caliphs (خلفاء الراشدين)

-- 321 Abu Bakr

-- 322 Umar

-- 323 Uthmān

-- 324 Ali

-- 33 Persons during Umayyad Dynasty

-- 331 Heads of State

-- 332 Jurisprudents (فقهاء)

-- 333 Sufis

-- 334 Reformers

-- 34 Persons during Abbāsīd Dynasty

-- 341 Heads of State

-- 342 Jurisprudents (فقهاء)

-- 343 Sufis

-- 344 Reformers

-- 35 Persons during Fatimid Dynasty

- 351 Heads of State
- 352 Jurisprudents (فقهاء)
- 353 Sufis
- 354 Reformers
- 36 Persons during Uthmānid Dynasty
 - 361 Heads of State
 - 362 Jurisprudents (فقهاء)
 - 363 Sufis
 - 364 Reformers
- 37 Persons during Suljuk Dynasty
 - 371 Heads of State
 - 372 Jurisprudents (فقهاء)
 - 373 Sufis
 - 374 Reformers
- 38 Persons during Mughal Dynasty
 - 381 Heads of State
 - 382 Jurisprudents (فقهاء)
 - 383 Sufis
 - 384 Reformers

-- 39 Persons during Contemporary Period

-- 391 Heads of State

-- 392 Jurisprudents (فقهاء)

-- 393 Sufis

-- 394 Reformers

Table 3: Languages

-- 1 Asian Languages -- Middle East

-- 11 Arabic

-- 12 Persian

-- 13 Turkish

-- 14 Kurdish

-- 15 Hebrew

[-- 16] Unassigned

[-- 17] Unassigned

[-- 18] Unassigned

-- 19 Other Asian Languages

-- 2 Central Asian Languages

-- 21 Chinese

-- 22 Russian

-- 23 Kazakh

-- 24 Uzbek

-- 25 Tajik

-- 26 Kirghiz

[-- 27] Unassigned

[-- 28] Unassigned

-- 29 Other Central Asian Languages

--3 South Asian Languages

-- 31 Urdu

-- 32 Hindi & Sanskrit

-- 33 Bengali

-- 34 Pashto

-- 35 Punjabi

-- 36 Sindhi

-- 37 Sinhala

-- 38 Nepali

-- 39 Other South Asian Languages

-- 4 Asian Languages -- Far East

-- 41 Malay

-- 42 Indonesian

-- 43 Filipino

-- 44 Thai

-- 45 Tamil

-- 46 Korean

[-- 47] Unassigned

[-- 48] Unassigned

-- 49 Other East Asian Languages

-- 5 African Languages

[-- 51] Arabic

For Arabic use -- 11 from -- 1 Asian Languages -- Middle East

-- 52 Afrikaans

-- 53 Swahili

-- 54 Amazigh

[-- 55] Unassigned

[-- 56] Unassigned

[-- 57] Unassigned

[-- 58] Unassigned

-- 59 Other African Languages

-- 6 European Languages

-- 61 English

-- 62 Greek

-- 63 German

-- 64 French

-- 65 Spanish

-- 66 Dutch

-- 67 Italian

-- 68 Norwegian

-- 69 Other European Languages

-- 7 American Languages

[-- 71] English

For English use -- 61 from -- 6 European Languages

-- 72 Guaraní

-- 73 Aymara

[-- 74] Unassigned

[-- 75] Unassigned

[-- 77] Unassigned

[-- 78] Unassigned

-- 79 Other American Languages

-- 8 Australian Languages

[-- 81] English

For English use -- 61 from -- 6 European Languages

-- 82 Maori

-- 83 Samoan

[-- 84] Unassigned

[-- 85] Unassigned

[-- 87] Unassigned

[-- 88] Unassigned

-- 89 Other Australian Languages

5.6 Verification and Validation of Model

The model classification system was sent to the experts and scholars of following two fields:

1. Experts of Islamic studies
2. Experts of library and information science.

These experts were inclusive of those who have developed classification systems or expansions and subject headings for Islam, have been teaching classification in Muslim countries and have researched or supervised projects in the same area. Another segment was of Islamic studies experts who are also involved in academics and are well aware of hierarchy and developments in Islamic knowledge. Some of the scholars had blends of their qualifications in Islamic studies + law & Shari'a; LIS + Islamic studies; LIS + religious Islamic education and long experience of practical classification in libraries with rich Islamic collections (more than 30 years) + qualifications in LIS and Islamic studies.

These experts are also located in the countries that were included in the study for data collection. Research proposal of the study that was presented and approved by the university required the verification and validation of this model classification system by 15 experts. It was sent to more than 25 experts. Some of them excused for their personal commitments and unavailability. Nevertheless, 17 experts responded and validated this system as a comprehensive and useful system for Islamic knowledge. Experts took a time of almost three months as a whole and the researcher remained in continuous contact with them during this period. The experts determined the main structure and arrangement of main classes suitable and proper as the hierarchy perceived by the ancient scholars of Islamic history and being followed by the late comers. The experts mentioned some observations and suggested some additions, some adjustments, a few changes in terminology and very little omissions (only five). The suggested additions and

adjustments were incorporated in the system. Model classification system that has been included in this dissertation is inclusive of the recommended amendments.

Some of the observations and amendments that were suggested by experts included the following:

- One of the experts suggested adding some notation where, general works on Islam could be included. Hence, the class of *Generalities* (0A0) was added subsequently.
- Some concepts that were placed at wrong places were mentioned. For example, Ihram, Sa'y and Shaving are the parts of both Hajj and Umrah. It was mentioned that these should not be repeated. Hence, these were given as parts of Rituals of Pilgrimage (2A4.3) and cross references had been given under Umrah (2A4.5). Sacred places of other religions were given under 2A4.76, which were omitted from this place and relocated at 7A8.9. Concepts and principles of war in other religions were primarily given under notation 2A6.5, which was omitted from here and relocated at 7A8.8.
- Notations specified for wives of prophet Muhammad (SAW) were not at even level under the notation 4A7.1. It was mentioned by one of the experts and was corrected and all of them were given same level notations.
- Some notations were repeated due to typographic mistakes. Most of these were corrected by the author himself. Nevertheless, two, i.e., 2A1.10911 and 2A1.914 remained there and were corrected later, after receiving the response.

- Usmani caliphate, Fatimid and Mughal dynasties were missing in the class of history in primary draft, which were included later as mentioned by experts.
- Harut and Marut were missing and were added at 1A2.91 after being mentioned by one of experts.
- A term “Descent” was used under rituals of pilgrimage (2A4.3), which was omitted as per suggestion of an expert.
- In transliteration some standards based on Brill standards were suggested, which were adopted, e.g., rather than using “oo”, “ū” was used; “ee” was replaced with “ī”; and “aa” was replaced with “ā”.

6 CONCLUSION AND SUMMARIZED FINDINGS

This study was conducted with main purpose of addressing the problem of classification of Islamic knowledge in the libraries that have rich collections on Islam. The study was based on a previous study conducted by the researcher with a limited population, in which it was revealed that aforementioned libraries were facing classification problems. Therefore, it was planned to conduct the study with a broader population sample. Consequently, a sample was drawn to get representation from possible strata that might be reached and data be gathered with optimal timelines. Relevant literature was reviewed, data were collected, and ultimate perceived solution has been presented, i.e., an independent and comprehensive classification system for all relevant fields of Islamic knowledge. This chapter presents the conclusion of this study.

6.1 Findings Related to Hypothesis of the Study

This study was conducted based on hypothesis that the libraries that have rich collections on Islamic knowledge are utilizing different assorted classification systems to organize these collections. There had been a variety of classification practices among the homogeneous libraries. Even yet, they are not quite satisfied with available options. Hence, need was felt to develop an independent and comprehensive classification system for Islamic knowledge that should follow some standard, ability and flexibility to accommodate new developments with passage of time, and have patronage of some strong body or organization. The empirical data has confirmed the hypothesis as mentioned in sections 4.2 and 4.3 of the study.

6.2 Findings Related to Objectives of the Study

This study was designed to serve the objective, mentioned in this section. Findings regarding meeting objectives of the study are as follows:

6.2.1. To develop the real understanding of the classification problem in the libraries, having rich collections on Islam through theoretical framework provided by literature and empirical field data: It was mentioned in the literature that the libraries having rich collections on Islam are facing classification problems because at one hand, standard classification systems have not provided sufficient space and proper enumeration for Islam as religion and as an area of knowledge having a relationship with different fields, e.g., Islam and Muslim history, Islam and social sciences etc. On the other hand, indigenous solutions that were provided in the forms of expansions in standard classification systems and independent classification systems for Islam also did not address the problem optimally. There have been problems of non acceptance for inclusion of the expansions in original systems, no in time updates of these expansions and independent systems, and sometimes development of illogical non standard systems. The empirical data has endorsed presence of all these problems as mentioned in sections 4.2.3, 4.2.4, 4.2.5, 4.3.2, 4.3.3, 4.4.2, and 4.4.3 of the study have shown the phenomenon in detail.

6.2.2. To review the literature, providing help and guidance to develop a classification system for Islam: Mentioned literature has optimally reviewed, which reveals that a reasonable amount of literature is available in the form of standard classification systems, indigenous classification systems and expansions, and source books of Islam to learn the lessons for developing an independent classification system for Islamic knowledge (may be referred to sections 2.3 and 2.4 of the study.)

6.2.3. To review the indigenous classification schemes and expansions in standard systems for materials on Islam: Such schemes and expansions have been reviewed and the same have been found inadequate for the purpose where there are rich collections on Islam and a continuous large scale acquisitions are adding even more in these collections.

6.2.4. To develop a comprehensive classification system for Islam, provided the empirical data identify a need for such a system: It was found in relevant literature, as mentioned in section 2.5 of the study, supported by empirical data as mentioned in section 4.2.6, 4.2.7, 4.3.4, 4.3.6, 4.4.4, and 4.4.6 of the study that an independent and comprehensive classification system is needed for Islamic knowledge and collections.

6.2.5. Verification and validation from experts and presentation of new classification scheme for Islam as a model with ability to digest further future developments: A model classification system for Islam was comprehensively developed and has been validated from both the categories of scholars.

6.3 Findings Related to the research Questions

Following are the findings relating to the research questions that were sought to be answered by this research.

6.3.1. What are the classification practices of libraries that have rich collections on Islam?

Heterogeneous and diverse practices have been found to classify Islamic knowledge in the libraries that have rich collections on Islam. Some libraries are using standard classification systems, some are using indigenous systems, some are using indigenous expansions in standard systems, and some others have bracketed together different sets of aforementioned three options as mentioned in sections 4.2.3 of the study.

6.3.2. Are the libraries, having rich collections on Islam satisfied with currently available classification systems?

Majority of the libraries have not been found satisfied with the currently available classification systems as mentioned in sections 4.2.4 and 4.4.2 of the study

6.3.3. Has any work to develop a classification system for the materials on Islam been done so far? If yes, what was practical outcome?

Yes, efforts have been made in this direction. The results have been found as follows:

- Some systems have been developed in some sort of utopia having no proper communication and coordination with external environment, like the one in IRI and another of Labhu Ram (refer to section 2.3 of the study). Neither any standard was followed while developing such systems, nor any further developments have been made as once developed. The result was a very limited use of these systems and dissatisfaction of users.
- Some very useful systems were developed like the one developed by IIS, based on UDC (also refer to section 2.3 of the study), but such systems were not updated with the passage of time and ultimately, became outdated, nor were marketed and thus were used at a very limited scale, which even squeezed further with passage of time.
- A comparatively wide range of expansions were made in standard classification systems, mainly in DDC and sometimes in LCC, but these were so diverse in their coverage, format and structure that they resulted in a fragmentation of the materials and provided no support in common bibliographic communication and coordination among same sort of collections.

6.3.4. Is literature available for guidance to develop a classification scheme for library materials? Yes, it is available as mentioned in section 6.2.2 of this chapter.

6.3.5. Do the indigenous classification systems or expansions in standard classification systems for Islam provide satisfactory solution to the problem of classifying collections on Islam? No, they do not provide satisfactory solution to the problem of classifying collections on Islam as mentioned in section 6.2.1.

6.3.6. Can a comprehensive classification system for Islam be developed and validated?

Yes, it has been developed and validated by experts of Islamic studies, and library and information science as already mentioned in section 6.2.5.

6.4 Development of Classification System for Islam

In response to findings of empirical data collected from libraries and LIS scholars, keeping in view the problems, practices, and perceptions for solution of the problem, an independent and comprehensive classification system has been developed for Islam.

6.5 Findings Related to Validation of Classification System Developed for Islam

The classification system developed for Islam was supposed as the part of research design to be verified and validated by scholars / experts of Islamic studies, who could check its coverage, hierarchy and enumeration. It was also supposed to be verified by experts of LIS, including the ones who have developed some classification system or expansion for Islam, the ones who have a close relationship with classification and organization of knowledge, and the ones who have researched on the problem. Quite a good number of both sorts of experts in various countries of the world were contacted for this purpose. After a continued exhaustive effort and exertion, it could be possible to get it validated from the experts. The system was sent to them and they validated it with some suggestions for improvement. These suggestions have been incorporated in the system. It is worth mentioning that these were minor suggestions and there was no serious objection or any drastic change suggested by the scholars.

6.6 Conclusion

Majority of both segments of the population, i.e., libraries and LIS scholars agree that the libraries with rich collections on Islam are facing problems and inadequacies regarding the classification of materials on Islamic knowledge. The

standard classification systems have not provided sufficient place and proper enumeration to Islamic topics in their schemes. In response to this, indigenous solutions like independent classification systems and expanding standard classification systems were opted, but the libraries are not satisfied with these solutions. There is no standard or uniform practice with reference to the classification of materials on Islam in homogeneous libraries that have rich collections on Islam. No global or international coordination among Muslim countries has been found for some common plan of action to resolve the problem in hand. This problem is likely to deepen and broaden in the coming days, if some solid, durable, and permanent solution is not found, as development and emergence of new topics in Islamic knowledge is evident and literature is being published enormously.

There is a difference of opinions among library professionals regarding the solution of the problem. There were different options to settle the problem in hand, mainly a) amendments and expansions in standard classification systems, covering all the areas of Islamic knowledge comprehensively with some arrangement for further additions and revisions in future, b) devising an independent and comprehensive scheme for Islam, c) reviewing indigenous systems extensively and developing one system based on all of them.

Majority of the respondents prefer to develop an independent and comprehensive scheme for Islam. An agreement was established by majority of the participants that developing a comprehensive classification scheme for Islam was technically possible. This has also revealed that the guiding literature for the development of such a scheme was also available.

Consequently, the researcher has developed an independent and comprehensive classification system for Islam not only as a religion, but for Islamic knowledge as Islamic perspective on all the relevant fields of human knowledge and behaviors of life. Standard library classification systems, indigenous solutions, including independent indigenous schemes and expansions in standard sys-

tems, source Islamic books, e.g., Qur'anic exegeses (تفاسير), Hadith books, Islamic jurisprudence, Islamic history, and scholars have been consulted and literary warrant of three libraries with rich Islamic collections has been made for the development of this system. This classification system was sent to scholars and subject experts of LIS and Islamic studies for the purpose of verification and validation from different parts of the world who corroborated and endorsed the system with their opinions for some minor additions and changes, which have been incorporated in the proposed model system. Some important headings which have been transliterated have been supplied with the Arabic text too in the light of feedback received by the scholars who validated the system. An effort has been made to develop the hierarchy of the Islamic knowledge as perceived by the Islamic studies people, rather than following the standard systems' enumerations, which was evident in the most of previous indigenous systems and expansions. Notation has been built in such a way that at one hand, it must not contradict with the notation of standard classification systems and simultaneously it has the enormous capacity and potential of further developments and expansion.

This research sums up with following implications for the improvement of the situation:

- There should be coordination and cooperation among libraries having rich collections on Islam. An association of all such libraries round the globe could be formed, like Middle East Librarians Association (MELA), working in American and European countries.
- The system developed as an outcome of this study should be presented in international conferences and to the standard systems' editorial teams, so that it could be fine tuned and improved.
- IFLA patronage should be obtained for global communication, feedback and improvements in the systems.

- Effort should be made to get the system owned by any organization of Muslim countries, like OIC (The Organization of the Islamic Conference), IRCICA (Research Center for Islamic History, Art and Culture), and ISESCO (Islamic Educational, Scientific and Cultural Organization), so that continuous future developments in this system could be materialized.
- This system should be tested in a number of libraries in different countries.
- Implementation of this system in the libraries of rich Islamic collections needs some further home work to be done together with target libraries.
- Library schools, Associations and National Libraries should be contacted for cooperation to get this system tested, improved and implemented.

6.7 Topics for Further Research

The following topics are suggested for the further studies:

1. A study could be conducted on testing and implementation of this proposed comprehensive classification system for Islam developed by this study.
2. This study should be replicated in other disciplines of oriental fields of knowledge.
3. Some study should also be conducted on developing subject headings for Islamic disciplines.

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8 APPENDICES

8.1 Appendix-1: Interview Structure for Library Practitioners

Proposed Interview Structure / Schedule for

Library Professionals

Basic Information

1. Interviewee Name and Position?
2. Qualification?
3. Name of Library and Parent Organization?
4. Type of Library?

Academic	Public	Special	Any Other
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5. Sector?

Public / Private	Any Other
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6. Total Library Collection?
7. Collection on Islam?

Core Interview Questions

1. Which classification system is being used in your library?
 - a. For general library collections?
 - b. For collections on Islam?
2. Is it a standard classification system*, known at international level, or developed locally?
3. If locally developed, has it been in-house developed by your library or any other indigenous individual or group has developed it?
 - 3.1. Are any libraries also using this system? How many are they and do you have any coordination and collaboration among your selves?
 - 3.2. Is it serving the purpose of classification adequately regarding library collection on Islam?

- 3.3. If not serving the purpose adequately, what are the problems, shortcomings or inadequacies that you are facing?
4. If you are using a standard classification system, is it serving the purpose of classification adequately regarding library collection on Islam?
 - 4.1. If not serving the purpose adequately, what are the problems, shortcomings or inadequacies that you are facing?
5. What is the solution to these problems in your opinion?
6. Should amendments and expansions be made in existing standard classification systems or some new, independent and comprehensive system should be devised for classification of materials on Islam?
 - 6.1. If you recommend amendments / expansions in already existing standard classification systems, should there be expansions in originally allocated classes / notations in systems or some other notations, e.g., originally allocated to Christianity or any other religion can be alternatively used for Islam?
 - 6.2. If amendments should be made in your opinion, who should take the responsibility to do this? Any library? Library School /s? Professional associations? Some individual professional or a group of professionals?
 - 6.3. Do you think that sufficient expansions can be successfully made and incorporated in the standard classification systems? Would the systems accept and incorporate these expansions?
7. If a new classification system to classify materials on Islam should be developed in your opinion, is it technically** possible?
 - 7.1. Do you think there is such a variety, depth and capacity in Islamic topics and the literature is being published in such a volume that an independent classification system for Islam is a real need?
 - 7.2. Is literature for guidance available to develop an independent and comprehensive classification system for Islam?
 - 7.3. If a new and comprehensive classification system for Islam is developed, how can it be implemented practically in the presence of materials in the library on topics other than Islam?
 - 7.4. Should the new system be enumerative, where the maximum coverage to the subjects is provided under pre-coordinated approach or it should be faceted, where number building by the classifier is dominantly involved?
 - 7.5. What should be format of classification and notations?
8. Any thing else in this regard?

* by *standard classification system* we mean any of the internationally known and used systems, e.g., Dewey Decimal Classification (DDC); Charles Ammi Cutter Expansive Classification (EC); The Subject Classification of James Duff Brown (SC); American

Library of Congress Classification (LCC); Universal Decimal Classification (UDC); Henry E. Bliss' Bibliographic Classification (BC); S. R. Ranganathan's Colon Classification (CC)

****** *technically* includes the classification techniques, methods and approach and not the information, communication or any other alike technology

8.2 Appendix-2: Interview Structure for Library and Information Science (LIS) Scholars

Proposed Interview Structure / Schedule for

LIS Scholars

Basic Information

1. Interviewee Name and Position?
2. Age?
3. Qualification?
4. Length of Service?
5. Name of Organization?
 - 4.1 Previous position & Organization (if different from current)
6. Sector?

Public / Private	Any Other (Please mention) _____
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Core Interview Questions

7. Do the standard library classification systems*, known at international level, serve the purpose of classification adequately, where libraries have rich and diversified collections on Islam?
8. If not serving the purpose adequately, what are the problems, shortcomings or inadequacies that the libraries are facing?
9. What is the solution to these problems in your opinion?
10. Should amendments and expansions be made in existing standard classification systems or some new, independent and comprehensive system should be devised for classification of materials on Islam?
- 10.1. If you recommend amendments / expansions in already existing standard classification systems, should there be expansions in originally allocated classes / notations in systems or some other notations, e.g., originally allocated to Christianity or any other religion can be alternatively used for Islam?
- 10.2. If amendments should be made in your opinion, who should take the responsibility / initiative to do this? Any library? Library School / s? Professional associations? Some individual professional or a group of professionals?
- 10.3. Do you think that sufficient expansions can be successfully devised and incorporated in the standard classification systems? Would the systems accept these expansions for incorporation in original system?

11. If a new classification system to classify materials on Islam should be developed in your opinion, is it technically** possible?
 - 11.1. Do you think there is such a variety, depth and capacity in Islamic topics and the literature is being published in such a volume that an independent classification system for Islam is a real need?
 - 11.2. Is literature for guidance available to develop an independent and comprehensive classification system for Islam?
 - 11.3. If a new and comprehensive classification system for Islam is developed, how can it be implemented practically in the presence of materials in the library on topics other than Islam?
 - 11.4. Should the new system be enumerative, where the maximum coverage to the subjects is provided under pre-coordinated approach or it should be faceted, where number building by the classifier is involved?
 - 11.5. What should be format of classification and notations?
12. Any thing else in this regard?

* by *standard classification system* we mean any of the internationally known and used systems, e.g., Dewey Decimal Classification (DDC); Charles Ammi Cutter Expansive Classification (EC); The Subject Classification of James Duff Brown (SC); American Library of Congress Classification (LCC); Universal Decimal Classification (UDC); Henry E. Bliss' Bibliographic Classification (BC); S. R. Ranganathan's Colon Classification (CC)

** *technically* includes the classification techniques, methods and approach and not the information, communication or any other alike technology

8.3 Appendix-3: List of Libraries Included in Sample Population for Study

Sr.	Library	Country
1.	Aligarh Muslim University, Aligarh	India
2.	Jamia (University) Millia Islamia, N. Delhi	India
3.	Jamia (University) Hamdard, N. Delhi	India
4.	National Library and Archives, Cairo	Egypt
5.	Al- Azhar University, Cairo	Egypt
6.	Minia University, Minia	Egypt
7.	National Library and Archives of Iran	Iran
8.	Central Library University of Tehran	Iran
9.	Astan-e-Quds Razwi Central Library Mashahd	Iran
10.	Islamic Research Foundation, Mashahd	Iran
11.	Islamic Shahid Beheshti University Library	Iran
12.	Library International Islamic University Malaysia	Malaysia
13.	Islamic Studies Library, University of Malaya	Malaysia
14.	Islamic Research Institute, Islamabad	Pakistan
15.	Library, Federal Shariat Court, Islamabad	Pakistan
16.	Central Library, International Islamic Uni-	Pakistan

	versity, Islamabad	
17.	Library, Sheikh Zayed Islamic Centre, Punjab University, Lahore	Pakistan
18.	Central Library, Punjab University, Lahore	Pakistan
19.	Library, State Bank of Pakistan, Karachi	Pakistan
20.	Central Library, Central Library, Islamia University of Bahawalpur	Pakistan
21.	Quaid-e-Azam Library, Lahore	Pakistan
22.	National Library of Pakistan, Islamabad	Pakistan
23.	King Abdullah Library, Umm Al-Qura University, Makkah	Saudi Arabia
24.	King Abdul Aziz University Library, Jeddah	Saudi Arabia
25.	Main Library, King Fahd University of Petroleum and Minerals, Dhahran	Saudi Arabia
26.	Al-Madinah International University,	Saudi Arabia
27.	King Saud University, Riyadh	Saudi Arabia
28.	Oxford University Library	United Kingdom
29.	Islamic Foundation Library, Leicester	United Kingdom
30.	Michigan State University Library	United States of America

8.4 Appendix-4: List of LIS Scholars Included in Sample Population for Study

Sr.	Scholar	Country
1.	Dr. Khalid Mahmood, Professor	Pakistan
2.	Dr. Rais Ahmad Samdani, Associate Professor	Pakistan
3.	Syed Jamil Ahmad Rizvi, Retired Librarian / Deviser of Expansion	Pakistan
4.	Dr. Farzana Shafiq, Lecturer	Pakistan
5.	Dr. S. M. Shafi, Professor	India
6.	Dr. Ziauddin Sardar, Professor, Deviser of a Scheme	India
7.	Dr. Yushiana Mansor, Associate Professor	Malaysia
8.	Balqis bint Shuja', Librarian / Deviser of Expansion	Malaysia
9.	Dr. Usama Ahmad J. Qalash, Associate Professor	Saudi Arabia
10.	Dr. Ghaniul Akram Sabzwari, Retired Professor / Deviser of Expansion	United States of America
11.	Dr. Debbi Cox, Librarian	United Kingdom
12.	Abdur Rashid Siddiqui, Researcher / Deviser of Expansion	United Kingdom
13.	Dr. Mohamed Taher, Academician / Researcher / Librarian	Canada
14.	Dr. Mortaza Kokabi, Senior Lecturer	Iran
15.	Dr. Gholamreza Fadaie, Professor	Iran
16.	Ahmad Maher Khafaja, Lecturer	Egypt

8.5 Appendix-5: List of Sources Consulted for Developing the Scheme

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This seems necessary to mention that sources mentioned as number 1 and two have been extensively consulted, adapted and adopted.

Selbständigkeitserklärung

Ich erkläre, dass ich die vorliegende Arbeit selbständig und nur unter Verwendung der

angegebenen Literatur und Hilfsmittel angefertigt habe. Ferner wurde diese Arbeit weder

anderweitig als Dissertation eingereicht noch veröffentlicht.

Berlin, 02. April, 2011

Haroon Idrees